THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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MEMORIALS OF MARYLAND

WHEN this issue of THE COMMONWEAL reaches its audience, The Calvert Associates will once again have observed the foundation day of the Maryland colony, which is to them, and to an increasingly large number of Americans, the beginning of religious liberty as professed by the American people. To the events which have given color to this year's festivity we shall pay no attention here, reserving such matters for the usual news chronicle. But we think it important to say one word more about the purposes which underlie present concerted efforts to revive the memory of Maryland.

Despite surface phenomena which might indicate the opposite, ours is an age of fanaticism in embryo. Group hostility has, it is true, been rampant in all times. Races fail to live peacefully side by side; religious wars prove that love for God can degenerate into hatred of man. What is noticeable about our generation is a tendency to compress views into slogans which then become mutually antagonistic simply because no one brief formula can contain the whole of truth. Among such slogans, the following are perhaps the most noticeable: social salvation must be sought in an intensification of nationalist feeling; the state, which serves all, ought to determine the point of view of all; a class which succeeds in getting control of the state, for the good of the greatest number, may rightfully expect to exact respect from everyone for the purposes to which it dedicates the state.

Expressed in practical terms, these beliefs become propagandizing Sovietism, bellicose Hitlerism, militant French nationalism. All of us are sufficiently familiar with ways in which these same things appear in the United States, disguised under waves of emotion or behind façades of doctrine. The great public, which has coveted a measure of education and political activity, seems to lack both time and energy to see any given problem in the round. That solution is applauded which sponsors a direct attack upon the side of the difficulty which first presents itself. Thus the great complex of human relations, which demand compromise and fairly clamor for the coöperative spirit, is threatened from all angles by bludgeoning and swashbuckling particularism. Religion pales while hysterical religiosity attends movements which are anything but Divinely inspired.

By contrast the effort made by the Maryland founders was, of course, dictated first of all by a re-

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spect for the truest principles of their faith, but then also by the conviction that harmony—coöperation—alone could safeguard the state and human society as a whole. They sought to establish a norm of toleration, or rather of benevolence, which would guarantee forever the triumph of community reason over community prejudice. They did not sacrifice any spiritual good inherited from the Catholic past or acquired by themselves; they simply added to this store another good, a treasure of mutual forbearance, which the world has since coveted, and in its best moments still covets, with all its heart and soul.

That the revival of the memorials of Maryland is today something more than a symbol of conciliation in the modern world is evidenced by the fact that the scope of interest has already widened beyond Maryland and even beyond the United States. A distinguished committee, headed by Sir Esme Howard, former British Ambassador to the United States, has been organized to participate, in the name of England, in a work of remembrance which recalls one of the brightest moments in British colonial history. The principles of religious liberty will be seen as having been conceived in theory by Englishmen and realized in practice by Americans. Behind the Calvert experiment was the thinking and idealism on which the Calverts fed.

Of almost equal interest are the connections now seen to exist between the history of Maryland and the Irish people. It is not sufficiently known that ties of name and kindred associated the Calverts with the land of the Celts. A letter just received from His Excellency, N. Mac White, Minister of the Irish Free State, contains the following interesting information: "As a native of West Cork, having been born within a dozen miles of Baltimore, I have always been curious to know why George Calvert should have taken the name of that town for his title. Very likely it was due to the fact that at the time of his residence in Ireland, Baltimore had attracted the sympathy and commiseration of the Irish people because of the massacre and plunder of its inhabitants by Moorish pirates a few years previously. Should this surmise be correct, the title chosen by George Calvert would commemorate the sad event and indicate a trait in his character which was largely exemplified in his later years."

The lesson is sufficiently obvious. Memory, enshrining a great deed once nobly done, unites men in fealty to convictions of which the Church has been the Divinely appointed custodian and toward which the world, in an hour of chaos, must turn again. Respect for the consciences of others cannot, in the long run, be dictated by expediency. For, however useful harmony among groups may seem, a moment is sure to come when dictatorship in behalf of one's own principles will seem desirable. Religious tolerance is either Christian charity or it is nothing more than an armistice which any foray can end. We are interested in Maryland because we are interested in Christianity.

WEEK BY WEEK

MARK SULLIVAN opines that additional tariffs will be in great demand before the present Congress adjourns. The tax on crude oil which figured in the budget-balancing operations set an example which coal and copper men are only too eager to follow. And after these have gone to bat successfully, there will be many another man all too ready to strike a blow for protection. Thus, unless every sign fails, Mr. Hoover's administration will go down in history as the era of record tariff-making. Of course this development is, superficially considered, understandable. Virtually every country in the world, including even Britain, has now imitated the example set by the United States and begun to push import duties higher and higher. What the end will be no one knows. Reparations payments, even under far better conditions than those now obtaining, will manifestly be impossible if the debtor nations cannot pay in goods; and even international loans, made on the supposition that the United States markets were at least in part open, will be repaid only in part if international trade ceases. Under such conditions Europe will probably witness, beginning with Germany and possibly England, the gradual establishment of government-controlled monopolies on a scale not yet imagined outside of Russia. It is imperative that we as Americans pause and think our tariff policy through to the end before going any farther.

The Tariff Craze

THE CHURCH regards, and has always regarded, the faith of which she is the custodian, as superior to any human conclusion, however lofty and venerable, or to any bounty or blessing the natural order can bestow. She requires her children to prefer that faith before any such authority or advantage, and to maintain it at the cost, if need be, of any earthly calamity. She lays it down that all human beings have a right to that faith, but that the children of Catholics have the additional and providential right of immediate heredity; and she holds that Catholics who fail to transmit it to their children, are guilty of fraud and treachery in the supernatural order, and are working directly against the manifested designs of God for them: a frightful charge, when one brings one's mind to consider it. She has always said this unequivocally; in view of her basic premises, she can say nothing else; and certainly no outsider contemplating marriage with a Catholic can plead ignorance of the fact, or of the conditions springing from it and applying to the marriage. It is therefore unfortunate that the Federal Council of Churches of Christ in America (as quoted by the press), speaking recently of mixed marriages, should have said—along with many sage things about the hazard to domestic peace of religious differences between husband and wife: things

Mixed Marriages

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that the Church immemorially has known and said—other things, that are bound to exacerbate and mislead.

WE REFER especially to this passage: "No religious body which confesses itself Christian can tolerate the imposition upon one of its own members of the requirements of another religious body by which the religious scruples of that member are aroused, or action repugnant to reason and conscience is forced upon him by an authority which he does not acknowledge." We are sure that this interpretation of the position of the Church (which is not mentioned by name) is honest. That merely underlines the mistake which runs through the whole paragraph; and every mistake in this difficult field is to be regretted. Let us say, therefore, briefly, that the Church has no power, and no wish, to "impose" anything upon a dissenting conscience. If such a conscience is violated by the marriage promises (certainly, numberless consciences are not), this is not the fault of the Church, nor, non-Catholics may be very sure, does it occur with the connivance of the Church's priests. And we would add, with all possible charity, that if the Council knows of cases in which its adherents sign away their consciences in signing the marriage promises, it would be better advised to address its admonition to them. The promises are there, and all men know it: with scrupulous care, with patient iteration, does the Church insure that all men *shall* know it, for the Church wants marriages that will last and religious teaching that will take, and she must depend for them upon the responsibility and good faith of the parties to the promise. Let those non-Catholics whose principles these undertakings violate, refuse to make them. We do not wish to sound blithe in urging this recommendation. To renounce marriage with the beloved one is a hard price to have to pay for principle, admittedly. But it is the price the Church, compassionate mother though she is, stands ready to exact of her own children; and we cannot see how the churches of the Council, if they are to take their stand on principle, can fall short of the logic of adopting the discipline that must go with it. The report speaks further of "advising" people, on occasion, not to enter mixed marriages. That is a step in the right direction.

Civics by Radio

A PROJECT of great merit and wide usefulness is being launched under the auspices of the Committee on Civic Education by Radio. For several months to come, weekly talks suited especially to third- and fourth-year high school students will be given by some of the country's leading authorities on subjects of current political interest. The chairman of the committee is Thomas H. Reed, professor of political science at the University of Michigan, and among its notable members is included Dr. John A. Lapp, well known to our readers, the dean of the School of Social Service of Marquette University. During April and May the National League of Women Voters will be associated with the committee in conducting the programs, which promise a range and appositeness of subject and an expertness of treatment that should make them a wonderful adjunct to high school civics teaching throughout the country. The list includes: "The Citizen and His Government," by the chairman; two lectures on national and local elections, by William Bennett Munro; a talk on primaries by Charles E. Merriam; a question-and-answer elucidation of political parties by Arthur Krock, of the New York *Times,* Julian Mason of the New York *Post,* and Ruth Morgan, vice-president of the league. Stuart Chase, Charles A. Beard and Arthur Holcombe bring the series through May with talks of economic planning, foreign and domestic policy, and the need of the party system. Party alignments and conventions will be discussed in June by Edward Sait, William Hard and John Dewey. An instructor's manual designed to guide classroom discussion of the full series, and programs for students, are offered free by the National Advisory Council on Radio in Education, 60 East 42 Street, New York, N. Y.

Citizens with Hoes

IT HAS often seemed to us that only one dependable sign of spring exists. When the schoolboy's trudge toward his teacher acquires a certain indescribable but nevertheless final trait of pseudo-rheumatic hesitation, know ye that the robins are going to remain. And that known, the America which believes in gardens will sort out the seed packets and the bulbs, sharpen the spade and possibly think of hiring some convenient old fellow to help for a few days. Nothing could so much encourage optimistic views of the national future as the conviction that the art of gardening is making a wider and wider appeal. But is it? Few persons will spend money and time beautifying other men's property; and in times like these, home-owners only too often deteriorate into tenants. Then there are thousands whom the special delusions of modern life have rendered indifferent to flowers and trees, with the result that Joyce Kilmer's poem is seldom enough recited by one able to tell the difference between a maple and a rhododendron. Even so we shall allow ourselves to assume that the citizen with a hoe is both easy to find and set in his ways. That having been done, we can permit ourselves a few remarks anent the philosophy of gardening.

BROADLY speaking there are two ways of interpreting the gardener's art. One may start with some such maxim as "A thing of beauty is a joy forever," and then proceed to develop whatever plot of ground one is fortunate enough to possess. Or one may think of what the soil can produce, and—without at all trying to become a farmer even on a lilliputian scale—work to coax mother nature into supplying a number of desirable products. The first idea is often associated with the word "landscape" and assumes on the part

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of the individual a sense of the right relation between a house and the terra firma around it. To help develop this sense is a task which such writers as Walter Prichard Eaton have set themselves; and everybody who hopes that the United States may some day become fit to live in should heed, at least once in a while, what they say. For our part, we are committed to the belief that average gardens are better places when people really seek to grow something because they desire it. After all, the many lovely herb plants which figure in old-fashioned gardens have been preserved because thyme and rue and the rest of them were wanted for use. Similarly the flower should be thought of, it seems to us, as a treasure which can be spent or dispensed. Of course the gardener of the right sort will not think of his crop apart from landscape, but he will associate the two things in a manner calculated to reflect, feebly but none the less recognizably, that garden of Eden which alone has known perfectly happy people. Nowadays we must, to be sure, perspire for our sins, but the gardener does occasionally have at least the opportunity to forget that he is a penitent.

Modern Romans

ANCIENT Romans left behind them an engineering and building achievement which even now astonishes those who chance upon aqueducts and bridges constructed during the reign of Caesar Augustus. And yet? The people of the United States have left many things undone or half finished. Their record is in several respects decidedly bad. But engineering has been brought to a perfection of daring skill which compares advantageously with the best work of the ancient world. Take for example the recently completed "City Tunnel No 2," which conveys water from the neighborhood of Yonkers to west Brooklyn—a distance of twenty miles. Water travels under pressure through a tunnel seventeen feet in diameter, uniformly 500 feet below sea-level and tappable at seventeen different places. Throughout three years, a force of 2,500 men toiled in day and night shifts to bring the gigantic task to a successful completion. They pushed the tunnel through a zone of soft and watery ground beneath the Bronx River; they blew out solid rock for miles. Of course the practical purpose of the undertaking was to safeguard New York City's water-supply. Special interest attends this work because the city was able to confide the whole project to its own engineers.

Charity with a Hymn

LORD HOWARD of Penrith, who when he was Sir Esme Howard so brilliantly represented Great Britain in Washington, and whose official presence in this country was a visible sign of the position Catholics have assumed in recent years in England, has written and adapted a hymn to an old Hebrew melody which he learned as a boy from one of his governesses. This hymn, "Lord Jesus Master, Saviour, Friend," is being sold for the benefit of the poor Catholic miners of Cumberland, which is Lord Howard's home county in England. The hymn is a very beautiful, tender and reverent poem, and Lord Howard has adapted it most skilfully to the music, showing that both as a poet and a musician he is in the true tradition of those great diplomats who, like Sir Rennell Rodd and Paul Claudel, have united a profound understanding of international relations to a deep love for the Church, and a splendid mastery of literary form. It is indeed significant that so many of the most successful diplomats have been men of literary gifts. And yet it is not surprising. The love of art and feeling for its expression is something which transcends national boundaries without in the least weakening what is highest in patriotism. A true writer can sympathize with humanity at large, and in an age of go-getting and selfishness of aim he is a powerful force in harmonizing the prejudices which separate nations. And when, as in the case of Lord Howard, these qualities are broadened by a loyalty to the only truly international force in the world, the Church, this power for good is immeasurably strengthened.

Facing the Facts

WORD has just reached us from the other side of the continent about one of the most energetic lay apostles in our times. Many will have already anticipated his name, David Goldstein. His special mission is to the man in the street. In a large automobile, he has traveled through nearly every state in the union, preaching at street corners from the tonneau of the car to Catholics and non-Catholics, to all who will gather round and listen to him. His guiding principles are certainly laudable: to proclaim what Catholics believe in an expository rather than a controversial spirit, and to answer all questions, whether inquiring or hostile, in a manner that wins the respect, if not always assent, of all classes of persons. He declares himself to be never anti-Protestant, anti-Jewish nor anti-Anythingelse. These principles were well identified by the Boston *Pilot* as simply Christian charity. This virtue cannot be too frequently reëmphasized and reëlucidated. Religious prejudice and hatred based on inadequate information or misinterpretation, are the objectives of Mr. Goldstein's campaign and he explodes them with the bomb of truth. The language here is paradoxical, for rather than wreckage resulting from such a bombardment, order, understanding, peace and, in some cases, faith are built up. The bishops and clergy throughout the country where Mr. Goldstein has gone, have spoken and written of his work with hearty approval, and the Catholic Daughters of America have enthusiastically coöperated with him.

BESIDES his apostolate of the spoken word, Mr. Goldstein has contributed to the apostolate of the written word his very useful, simple, clear and forceful

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"Campaigners for Christ Handbook." It is a splendid source volume for the unprejudiced—and still better, of course, for the prejudiced—inquirer, and for the average Catholic layman who may be a bit shaky in apologetics. It is not confined solely to doctrine, but considers the history of the Church, contemporary issues and canards such as the supposed opposition of the Church to science. It ends with a summary of the corporal works of mercy of the Church, and it begins very interestingly with a chapter on happiness which states the Catholic belief "that man, being a spiritual nature, must cultivate the virtues that counteract and restrain his tendency to center his faith in things that are transitory, and in pleasures that are sensual, in order to be truly happy," and gives the "Trinity of Happiness": "Natural Happiness: right relations to things temporal; Positive Happiness: right relations to things ethical; and Supernatural Happiness: right relations to things spiritual."

Increasing Crime

THE FACTS of the rising tide of crime are unpleasant things to face. Still they have to be faced if we are going to do anything about them, and that this had better be soon is too painfully obvious to need comment. The annual report of Police Commissioner Mulrooney of New York City shows an increase of 16 percent in criminal killings during the year and an increase of 23 percent in holdups. Love affairs and family discord were said by the commissioner to be responsible for more murders than gang feuds. Of the total of 489 killings reported, 112 were attributed to the former causes and only 86 traced to organized crime. "Most disturbing" the commission described the fact that "today the line-up represents a parade of youth ranging in age from seventeen to twenty-one, versatile in crime, who cold-bloodedly and calmly recite voluntarily, in the presence of spectators and press, the most intimate details of the planning and execution of ruthlessness." Words have an empty sound when one attempts to characterize such a situation. Certainly it is one of the gravest diseases of our society today and leads one to wonder where is the vaunted progress that our modern sociologists and psychologists and apostles of the new dispensation have promised with so much untrammeled theorizing. Two weeks ago we commented on the report of the National Probation Association which asserted the weakening grasp of religion was one of the five major causes of delinquency and crime. Prohibition, except by theorists, is generally recognized to be another. Crime cannot be legislated out of existence. Coincident with the increase in homicides noted above, there was a 77 percent increase in convictions. Certainly this is laudable, but the real and lasting cure begins some time before the law takes effect. In summing up, let us not forget the connection of a widespread moral anarchy with the common man's growing sense of his own economic powerlessness and social insignificance.

CONGRESSIONAL QUANDARIES

A GOOD half of the world's history is written because some important action was delayed a little too long. Had not Napoleon tarried unduly at Moscow, had Longstreet been prompt in attacking at Gettysburg, had the German army moved with the planned despatch after the march through Belgium—then, as every dabbler in strategy knows, the political course of humankind would have been different. Possibly economic crises differ only slightly, in this respect, from military campaigns. And no doubt the whole trend is based upon man's disposition to live in the present when he should be concentrating half his mind on the future. Thus Germany should have started balancing its budget in 1927; the Federal Reserve Bank should have altered its point of view during 1928; and the reparations problem ought to have been thought out in the fall of 1930.

A new example of the historical misfortune of slow motion is afforded by existing efforts to balance the budget. If a wise and energetic government had foreseen—two years ago, let us say—that Washington's expenditures were going to run far ahead of its income, steps might have been taken one by one to bridge the gap. Now the problem is tremendously difficult, if not insolvable. Of course there is no doubt that the budget could be balanced for the next fiscal year. Curtailments plus taxes might even produce a neat surplus. So much is granted. But the questions which arise are three: (a) Does anybody really want the budget to balance, want it seriously enough to shoulder the burdens which the job involves? (b) Will the effect of this heroic measure be as salutary as its advocates believe, or will the final result be harmful? (c) Is this the proper moment to broach the subject?

These queries were put to Congress. The result was a riot which threatened to prove demoralizing, and which even yet may become a rout of major proportions. For the first time since the disturbance of 1929, it grew clear that popular sentiment on social-economic problems is slowly crystallizing. When the House sat down to work, a fusion of the two party groups was seemingly strong and sober enough to push through the kind of bill required. This bill, a triad of higher income taxes, sales tax and import levies, was so strongly endorsed that its passage appeared to require nothing more than a little watchful waiting. But alas! In the twinkling of an eye, the Honorable John N. Garner had gone down in a heap, presidential aspirations and all. The Honorable Henry T. Rainey, noted for his forensic skill, looked like a landlubber trying to operate a submarine. And the Honorable Florella H. La Guardia, well nigh the sole Eastern Republican of the rebellious persuasion, led an attack upon the sales tax which the Democrats joined with such alacrity that all fond parents were reminded of their sons at a circus parade. Thereupon, Mr. Garner effected a rally, and the House voted favorably on a medley schedule of

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excise taxes, increased surtaxes and postal changes. In theory the total is three-quarters of a billion, but the practical figures no man knows. This bill has already evoked a myriad protests from those affected, and the final scramble may well resemble what goes on when the far-flung tariff is being "revised" upward or downward.

As we write, the smoke of battle has not yet lifted. But enough curious things have happened during the mêlée to keep the Pullman smokers chattering for a good while. First of all, a large part of Congress was conscious of a strong popular opposition to the sales tax. The dimensions of that opposition may have been overestimated; and no doubt the political uneasiness of Democrats faced with a "chance" to elect the next President was a ferment. Congressmen are rather notoriously sensitive to random epistles emanating from their constituents and to the remarks of the Washington press. Even so the rapid development of a "confiscatory" public mood is evidenced by the immediacy with which a program for "soaking the rich" was combined with renewed appeals for a cash bonus. If this trend continues, we may be in for rough times, indeed.

Second, it has become evident that the disarray in which we find ourselves is greater and more baffling than has been generally admitted. Take, for example, such a matter as the simple theory of the balanced budget. Obviously a government which cannot borrow money—that is, a government the credit of which is seriously impaired—must set to work with all possible haste to reduce expenditures. That is what Germany and Great Britain have been compelled to do. But a government which can easily borrow (and the United States can) has no immediate reason for restricting itself to its income. It may legitimately reckon with the effect of heavy taxation on business and think rather of more intelligent ways of spending sums it has been accustomed to spend. It may even consider borrowing money to serve as a weapon for combating an economic emergency.

So far so good. Most economists would, one feels, assent to this reasoning. But in the long run a government cannot safely go into debt unless it can depend upon the temper of its supporting public opinion. Thus Germany undoubtedly borrowed too much prior to 1928, and so lost the confidence of credit-granting nations. The United States is at present faced with a similar problem. What limits can be assigned to the will of the people to demand help from Washington? If the current depression lasts any length of time, it will become absolutely necessary to grant federal unemployment aid in one form or another. A plea for the bonus may be irresistibly strong in another six months. In short, there are literally a thousand potential demands on the Treasury, some of which can hardly be ignored. Are we, then, to take a chance on inflationary remedies on a grand scale, or are we to clear all decks and await the worst of the storm? The answer depends upon the people.

Congressional experience with the sales tax is in a measure ominous. Broadly speaking, we are opposed to the principle such a tax involves. The Bishops' Reconstruction Program very correctly pointed out years ago that in times of difficulty the poor must "be relieved of injurious tax burdens." The program advocated heavy taxation of incomes and excess profits, on the ground that this meant a levy on unearned gains. And yet the spectacle of watching a public manned by such persons as are now entrusted with the economic fate of the country spend rich men's money is not very reassuring. Great masses of citizens, particularly in large cities, have completely lost all understanding of what taxation means. They pay nothing, or very little. To them the idea of getting money from Wall Street seems a highly practicable philosophy which only a fool will refuse to sponsor. Possibly some way must be found of educating the public in the mechanism of taxation. Otherwise our middle class—the small farmer and the householder—will be forced to the wall, while the rich man's money is wasted on foolish schemes. After all there really isn't so much "rich man's money" as is often supposed.

Another step which the government faces is lowering the salaries of employees. Here again we are committed to the belief that the average employee has been paid relatively little for honest service. It seems wofully unjust to mark down pay envelops which have never been bulky, and wrong to set another example of how to attack consuming power. Nevertheless here again the government has only one choice. Either it must venture upon a heroic campaign to raise the price level and to restore earning power by long-term financing of the kind suggested by Senator Wagner and others, or it must decide that there is nothing to do but accept the inevitable and stabilize business (and its own costs) at a lower and poorer level. We do not profess to have the key to this enigma. The mere commentator is left, these days, in a state of mind identical with that of Socrates. And certainly he is to be neither praised nor blamed for this attitude.

Consider, for instance, Mr. Leonard P. Ayres's remarks anent Senator Carter Glass's projected banking bill which aims to prevent the use of credit for speculation. Abetted by other financial leaders (Mr. Ayres is an officer of the Cleveland Trust Company), he declared that the bill would create "a whole series of obstacles to business expansion." It would, he thought, "surely operate to prolong the depression and increase its intensity." Yet one is dubious, to say the least. After all, Senator Glass's record as a thinker is at least as good as that of the banking fraternity. This last has not guessed right often enough, during recent years, to entitle it to more than an even bet. Possibly the odds are against it! But the man who knows is wise, indeed. All one is really sure of is that, despite quotations from ancient *Harper's Weeklies* and similar periodicals, the most serious crisis in the economic affairs of the nation is at hand.

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THE CAMEL AND THE NEEDLE'S EYE

By CLEMENT J. FREUND

Everyone is agreed that the employer ought to pay a living wage. Whether, in the majority of cases, he also can do so is another question, regarding which Mr. Freund says in the following paper: "I doubt if anyone has ever gathered sufficient data to prove conclusively that employers, on the whole, can or cannot pay a comfort wage." His own conclusions are interesting and to the point. This paper is one of many which THE COMMONWEAL *publishes in order to present a view of the existing situation —and of Catholic social teaching—from as many points of view as possible.—The Editors.*

A PRIEST and a business man were friends. One day, about five years ago, the business man asked the priest just why the market wage rate was not necessarily a just rate. The priest gave him a copy of Pope Leo's encyclical on the condition of the working classes and told him to study it. The business man had never heard of the encyclical, but he was very conscientious about his religion and all connected with it, and studied the booklet diligently.

The priest did not see him again for six months. Then he asked him, "How are you getting on with your wage problem?"

"Oh, I'm all through," the business man replied bitterly.

"Through with the encyclical?"

"With the encyclical? No, Father. I'm through with my business. I sold out, quit."

"But why?" The priest was amazed.

"Because the business can't stand a living wage. But it won't do much good on judgment day to say the business couldn't stand it, so I'm getting out. I don't see anything else to do."

"I thought you were making money hand over fist."

"So we were. We made piles of it. But it wasn't much compared with our annual payroll."

Is this an extreme case? Yes and no. This man and the way he solved his problem were indeed exceptional, but the problem itself is common enough. The Catholic business man faces a fearful responsibility. I often wonder why so few of them actually do quit. Many of them probably can't quit, for reasons well explained in an editorial entitled "Rich Men's Poverty" in THE COMMONWEAL for February 3. Others, grocers and druggists, for instance, could hardly make a living in most towns if they were not in business.

In the first place, the Catholic business man, every business man, takes huge risks. The average business is truly a precarious undertaking, although many people seem to think otherwise. Standard Oil, General Electric, United States Steel, American Telephone and Telegraph, and General Motors are not average American business institutions. The average American business is small, employing much less than a hundred persons. It comes into hopeful being, spends three or four years getting established, makes some money, loses some, gets into difficulties, totters on the verge of collapse and then either does collapse or recovers to repeat the cycle.

The average business does not last long. Even in prosperous years, 2,000 American enterprises fail every month, according to Bradstreet's. Where are National, Locomobile, Chandler, Mitchell, Chalmers, Maxwell, Winton, Mercer, Haynes and a hundred other important automobile manufacturers of former years? Walk half a mile along any business street which has long been familiar to you and count the stores and shops which were there only ten or twelve years ago. You will be startled.

And even if it survives, the average business is not especially profitable. As long as two years ago, when the depression had little momentum as yet, Dr. Julius Klein, Assistant Secretary of Commerce, said that only 30 percent of retail druggists and only 5 percent of retail grocers could be called successful. Data of the Wisconsin Tax Commission show that 35.3 percent of the state's manufacturers and 34.7 percent of the state's retailers earned nothing in 1928; 31.5 percent of the manufacturers and 31.8 percent of the retailers showed no profit in 1929. And remember that 1928 and 1929 were two of the sweetest business years we ever had. I received the tax commissioner's reports also for 1930 but threw them away. They were too sad to look upon. I know of no reason why profits should be appreciably lower in Wisconsin than in other states. It is more likely that in good business years one-third of business men the country over make no money. In slack years, the proportion is, of course, much higher.

The Catholic business man must survive all these normal perils. Moreover, he is handicapped in competition because the encyclicals of Pope Leo and of Pope Pius require him to pay a living wage. Pope Leo writes that the employer's "great and principal duty is to give everyone a fair wage," a wage that is "sufficient to enable the workingman to maintain himself, his wife and his children in reasonable comfort." Pope Pius repeats, "The wage paid to the workingman must be sufficient for the support of himself and his family." Of course, all employers must pay a living wage. The Popes make no distinction between Catholics and non-Catholics. It is a matter of justice, not merely a regulation for Catholics. But the Catholic is handicapped just the same because he recognizes the authority of the Pope and his non-Catholic competitor does not. Even the conscientious non-Catholic does not feel bound to pay more than the market rate of wages, provided he relieves employees who are in distress.

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When the Popes tell employers to pay a living wage they imply, it seems to me, that employers should make a reasonable effort to determine the amount of a living wage in their respective communities. Of course, we all know what the Popes mean by a living wage. They mean what American economists and sociologists call a "comfort wage": enough for insurance, medical attention, education, recreation, besides food, clothing and shelter. The Popes admit that it is not easy to determine the amount of a living wage. But they would not require the payment of a living wage if the amount could not be determined approximately. One way to determine the approximate amount of a living wage in a community would be to investigate a large number of families who enjoy a "comfort" standard of living and calculate the average income of all of them. Another way would be to work out a budget of commodities and services necessary for a "comfort" standard and establish the cost of the budget. These determinations must assume families of three children because sociologists tell us that there must be at least three children per family to maintain the population.

Various agencies have actually established the amount of a comfort wage per year in a number of American cities and the National Industrial Conference Board has published the results as follows:

Seattle	in 1917:	$1,505.60.
San Francisco	" 1917:	1,476.40.
New York City	" 1918:	1,760.50.
Washington	" 1919:	2,262.47.
Bituminous coal mining towns	" 1920:	2,243.94.
New York City	" 1920:	2,632.68.

The rough average is about $1,980 per year in 1918. If we correct this value by the United States Bureau of Labor Statistics index of living costs in the country, it becomes $1,940 in 1929, which was the last "normal" year.

Now do our employers pay all wage earners a comfort wage, approximately $1,940 per year? They do not, at least not in the manufacturing industries. Manufacturers paid an average weekly wage of $25.79 in 1929, according to the United States Bureau of Labor Statistics. This would be $1,341 per year if wage earners worked every week of the year, which they don't. The National Industrial Conference Board makes it $28.22 per week or $1,467 for fifty-two weeks. A reasonable estimate of the average annual earning of American employees is probably $1,400 per year. This average earning is nearly $600 less than $1,940, the estimated minimum comfort requirement.

This brings us to the question, can employers pay a comfort wage? Most students of labor problems seem to take it absolutely for granted that they can, and at no great sacrifice to themselves. At least I could fill the pages of this magazine with quotations from which no other conclusion can be drawn. A most distinguished authority wrote in THE COMMONWEAL some years ago that

> no intelligent student of our economic system doubts the capacity of our industries to satisfy in reasonable measure all these wants [comfort standard of life] of the majority and to provide a considerable surplus for the economically powerful minority.

I doubt if anyone has ever gathered sufficient data to prove conclusively that employers, on the whole, can or cannot pay a comfort wage. However, the records of prominent Wisconsin manufacturers in the office of the state Tax and Industrial Commissions make it appear that only an occasional employer can pay a comfort wage, and that perhaps only in the best business years.

Six manufacturers were selected and their earnings and salary and wage payments in 1929 were investigated. In 1929, if ever, employers could pay a comfort wage. The six corporations were not chosen at random. Each is a leader in its field in the state. Some are large and powerful, others are small. They represent six of the state's most important manufacturing industries: machinery, automotive, woodworking, paper, steel castings, textile. All but one sell their products throughout the world, all but one are nationally known, all are considered highly successful. The principal officers and stockholders of most of them are called very rich. Briefly, they were selected because these six corporations, if any in the state, could pay a comfort wage.

Competent interpreters of the encyclicals tell us that a just wage, or a comfort wage, is the first charge upon industry. That is plain language. It can mean only one thing. Employers must pay all employees a comfort wage before stockholders get anything at all.

Following is a summary of the record for 1929 of the six corporations, assuming payments of the prevailing wage rate and forty-eight weeks of work per year:

	Weekly Wage	Annual Income	Total Annual Wage Payments	Additional Requirement for Comfort Wage	Taxable Income
First Corporation	$25.79	$1,237	$13,051,377	$7,313,182	$16,103,054
Second Corporation	31.96	1,534	528,713	140,108	224,353
Third Corporation	32.35	1,553	3,752,465	934,363	1,039,569
Fourth Corporation	25.65	1,231	3,774,043	2,173,848	2,240,271
Fifth Corporation	24.97	1,198	3,940,191	2,438,978	134,789
Sixth Corporation	22.11	1,061	261,820	217,300	3,972 Deficit

In the first corporation, $25.79 was the prevailing weekly wage in the state in 1929. If the employees received the prevailing rate and if they worked four full weeks every month, or forty-eight weeks per year, they made $1,237 during the year. The employer paid $13,051,377 in wages and salaries during the year, exclusive of officers' salaries. To give each employee $1,940, the minimum comfort wage, instead of $1,237,

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an additional $7,313,182 would have been required. The taxable income of the corporation was $16,103,054. This taxable income includes not only dividends but also allotments to surplus and federal and state income taxes. This employer could have paid a comfort wage without any difficulty, except, of course, a terrific battle with the stockholders.

The officers of the second corporation could also have paid a comfort wage—if they owned the majority of the stock. It is clear that if the officers owned less than a majority of the stock and cut down the earnings of the corporation more than half to pay higher wages than the market rate, they would very soon be unemployed. In the third corporation also it could have been done, with a comparatively meager $105,203 remaining. The fourth corporation would have a surplus of $66,423. The fifth corporation had a taxable income of only $134,789. And it so happens that the sixth corporation had a deficit of $3,972.

What does all this mean? It means that out of six leading Wisconsin corporations, only four could pay a comfort wage with a margin of security, and only if:

1. All years were as prosperous as 1929.
2. Stockholders received nothing at all.
3. The corporation set up no surplus whatever.
4. All employees received a comfort wage but none a cent more.
5. All employees worked four full weeks in every month.
6. The federal and state governments did not levy other taxes in lieu of corporation income taxes which would largely disappear.
7. The employer paid the prevailing wage rate in 1929.

So much for the six outstanding corporations. How about the vast majority of the six or seven thousand corporations in the state, not to mention partnerships and single proprietors? Could they pay a comfort wage? I don't know but I can make a pretty good guess and so can you.

And conditions in other states are probably much like they are in Wisconsin.

By this time it may be necessary for me to protest that I do most emphatically favor a comfort or living wage. I merely wish to suggest that it may not be as easy to pay a living wage as those seem to think who so frequently upbraid employers as a class for not paying a living wage.

There are exceptions, of course, but the more I think and learn about this problem, the more I am inclined to believe that the average business man who is trying to give his employees a fair wage and to make a reasonable profit at the same time, is about as likely to succeed as the rich man who is trying to enter heaven.

THE CHINESE PUZZLE

By P. JOY

IN THE early months of 1927 the world's press was full of the Chinese renaissance. Chiang Kai Shek, the Generalissimo of the Nationalist armies, had led his troops from victory to victory until the whole of China south of the Yangtse was under the control of the Kuomintang and it was only a question of time until they would reach Peiping itself. Rivalry between cliques within the Kuomintang delayed further progress for a year. But in June, 1928, the new Nationalist flag was hoisted in Peiping. Soon after the Manchurian war-lord made his submission, and China was one.

I was in Vienna in those early months of 1927, and I remember hearing a Catholic missionary who had returned on leave express the opinion that "the foreign powers will soon be as completely defeated in China as was Germany in the war." The opinion appeared extreme but, with the recent example of the British surrender of their concession at Hankow before us, it did not seem altogether impossible.

I arrived in China at the end of 1927 and I can say that, possible or impossible, there is no doubt that such a hope was strong amongst the people of China. Whence you may judge their feelings today when they are forced to witness the spectacle of their national helplessness in the face of Japan's occupation of Manchuria!

As I write these lines in Hongkong, there is a gathering of politicians and generals at Nanking making desperate efforts to come to peace with one another not, alas, to save their country—for three months have passed since Japan's invasion of Manchuria—but to save themselves from the wrath of an outraged people. In a recent number of the *Far Eastern Review,* the usually well-informed editor of that paper wrote as follows:

> In having her own way, China has become a menace to herself, to her neighbors and to the world. Unless a miracle happens, and happens soon, China will go down in ruin. The collapse of the Nanking government will be quickly followed by the ascendancy of Moscow, the Sovietization of Eastern Asia and the end of European influence in this part of the world.

These words express pretty well the fears of many acute observers on the spot at present. My object in this article is to explain briefly, so far as I have been able to understand it, how such a state of things has come to pass.

For even a new arrival in South China in 1927 it was impossible to remain long in ignorance of Sun Yat-Sen, "the Father of the Republic," or of the program which he had left to his followers for the China of his

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dreams. Everywhere you went you saw his portrait. Every public meeting opened with the reading of his political will (he had died in 1925). The schools had to teach his *San Min Chu I*—"The Triple Demism," as Father D'Elia calls it in his excellent book, or "The Three Principles of the People," as Price translates the phrase in his English version of the now famous lectures. The daily newspaper bore the will printed in full on the front page and carried many slogans calling on the people to work for the accomplishment of the *San Min Chu I*. It will be well to say something about this program in order to know what the Kuomintang (or Nationalist party) set out to accomplish.

The world, according to Dr. Sun Yat-Sen, was suffering from three forms of oppression: national oppression or the domination of imperialist powers over weaker peoples, political oppression or the domination of kings and aristocracies over the common people, and social oppression or the domination of the rich over the poor. China, too, suffered thus. If she was to accomplish full freedom she must devise a constitution that would eliminate all three forms of oppression. Hence Dr. Sun proposed his tripartite constitution containing a program of national, political and social freedom.

China is under national oppression because her people are like "a sheet of loose sand" (a favorite expression of Dr. Sun's). There is no national unity, no cohesion. China's four hundred millions are just a collection of families. Hence the powers have been able to impose unequal treaties and economic subjugation. Her first step, therefore, building on the family or clan instinct so strong in the Chinese, is to work on the clan unit as a basis and weld the people into a strong united nation. It will then be easy to rid the nation of the unequal treaties and China, united, will be one of the great forces working for the freedom of the suppressed nations of the earth.

Turning to the problem of political oppression, Dr. Sun points out that the West has never solved the problem of combining strong central government with the fullest democratic control. He seeks inspiration from the scientific achievements of the West. Foreigners, he says, have made such wonderful progress in the sciences that they have succeeded in inventing machines of incredible power, yet have so subjected them to the human will that even a child can stop them or set them going. China's government must be such a machine, hence it must be composed of experts and they must be given the fullest power; yet this strong government must be equipped with controls, after the manner of a huge machine, so that the people can set it going or stop it at will.

The machine and the controls Dr. Sun called respectively the Government of the Five Powers and the Four Rights. The Five Powers were the judicial, legislative and executive, as in Western nations (without, however, a parliament, which he detested), to which were to be added the examination department, which would see that none but experts were allowed to take part in government, and the censorship department, whose duty would be to punish officials who betrayed their trust. The Four Rights of the people, the controls of the machine, were to be the initiative and the referendum in regard to proposed laws, and the suffrage and recall in regard to appointment and removal of rulers.

Finally comes the program for dealing with social oppression. China has no large capitalists. So her aim should be to devise a means of preventing the accumulation of large fortunes in few hands. To prevent land speculation his solution differs little from that of Henry George. For the rest, he has many schemes of state marketing to cut out middlemen, state granaries to forestall famines, so common in China, peasant proprietorship in land, and state ownership of the greater industries.

So China, building on the foundations of her old civilization and taking from the West the only thing in which the West is superior to her, modern science, will find herself the strongest and the freest nation on the earth.

Dr. Sun had assigned three stages in the struggle for the achievement of this dream. The first or military period was in progress when I arrived in 1927. Its object was to bring the whole country under the military power of the Kuomintang and to eliminate the war-lords who had been harassing the country since the revolution of 1911. With the entrance of the Nationalists into Peiping in July, 1928, it was judged that this period had come to an end. It is to be noted, however, that the Nationalists instead of eliminating the war-lords accepted their professions of "conversion," and hence the military machine became infected with all the worst features of the old régime. These men merely accepted the theory of a united China but retained their personal control over their armies and the provinces in which they ruled. In theory they and their political agents acted henceforth in the name of the Kuomintang, but in practice they imposed their own taxes, raised forced loans for financing their own forces and became rich on the revenues which, again in theory, were destined for the national treasury at Nanking.

Meanwhile at Nanking itself the new National government with Chiang Kai Shek as President set to work on the program laid down by Sun Yat-Sen for the second or Tutelage Period in the national revolution. This period was to prepare the people for the full exercise of their freedom. Since China was unprepared for democratic institutions, the government of this period should be under the dictatorship of the Kuomintang, the party holding the same relation to the government as did Fascism in Italy and Communism in Russia.

But the conditions under which it had to work were very difficult. At the Economic Conference held in Shanghai in June, 1928, it was estimated that there

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were eighty-four armies, eighteen independent divisions, and twenty-one independent brigades costing the country about $642,600,000 (Mex.) per annum, while the national revenue was estimated at $450,000,000, reducible to $300,000,000 after taking care of national and foreign loans. Obviously, reduction of armies and the unification of military forces under the central government was a matter of prime importance. But while every war-lord agreed with the principle, none of them wished to relinquish the power over men and money which their armies gave them. Not only that, but mutual suspicion and the desire of each war-lord to control the richer provinces kept the country in a constant state of either actual or impending civil wars. The Nanking government itself had to rely on the military forces of Chiang Kai Shek and his followers. But the revenues to be had from Shanghai tempted many rivals to form combinations against the Generalissimo, so that the central government in time became little more than a clique guarding its spoils, and Chiang himself came more and more to absorb all real functions of government into himself.

I do not think Chiang Kai Shek was ever any different from the other war-lords. Yet there is some excuse for his attempted dictatorship when one recalls how often in the last two years he has had to fight combinations of rivals. In fact it is difficult to see how any government could exist on a democratic basis in such an atmosphere. But each victory meant so many more enemies and by the spring of 1931, when Canton declared an independent government, there was scarcely a war-lord or politician of note who was not secretly or openly at enmity with him. Other issues were brought to the fore, but the real issue which kept Canton and Nanking barking at one another from March till September, and even after September, in spite of Japan's occupation of Manchuria, was "the elimination of the dictator Chiang." Canton's rival government had no other bond of union and, as I write these lines, the men who carried on together at Canton are finding it very difficult to form a government in Nanking now that the stimulus of "Chiang's dictatorship" is no longer operative. In fact, it is confidently expected by some observers that they will soon invite Chiang from his retirement!

A few days ago Madame Sun Yat-Sen, the wife of the late leader, issued a bitter attack on the Kuomintang for its failure to carry out the program to which it pledged itself. She writes:

> It is no longer possible to hide the fact that the Kuomintang as a political power has ceased to exist. It has been liquidated not by its opponents outside the party, but by its own leaders within the party.

Coming to details later in the statement she says:

> In the central government, party members strove for the highest and most lucrative posts, forming personal cliques to fortify their positions, while in their local districts they likewise exploited the masses to satisfy their personal greed. By allying themselves with one militarist after another, they have been able to jump to high positions in the party and the government.

This picture of personal rivalry and mutual suspicion explains how it could come about that a nation with nearly three millions under arms looked on helplessly while a few thousand Japanese occupied the three rich provinces of Manchuria.

Yet for all that, the four years since the opening of the Northern expedition are not altogether barren. The laws of China have been codified and brought into conformity with modern ideas. The tremendous propaganda in favor of the *San Min Chu I* has gone on unceasingly in the schools and outside them. In many parts there has been, considering the difficulties, almost incredible achievement in the rebuilding of old cities and the opening of highways. This last remark applies particularly to South China and especially to the city of Canton, of which someone recently remarked that it is being so rapidly transformed that a man who goes away from it for six months would require a guide when he came back.

Above all, that most interesting of all things in China today, the clash between the invading Western civilization and the Old China of the centuries, has passed through phases that are of immense importance for the future and in particular for the future of the Catholic Church in China. But to deal with this matter a separate article would be required.

Grass

Softer than wool, yet stronger than iron, is the sinewy grass;
Upon its anvils pound in vain the noons of molten brass.

In the seven-times heated furnace, where the rock is a powdery clod,
It walks in the clean cool garments of the terrible Son of God.

There is not a heart or brain or cranny that shall not know its creeping;
Terrible are its billows of green oblivion onward sweeping;

Yet charity herself, alone, has a mantle as wide, to cover
The noble beside the base at last, the hater with the lover.

The first-born city, Ur, is sleeping; and the youngest, London, cries,
And the last of cradle-songs of the grass is the first of lullabies.

Softer than wool, yet stronger than iron, the sinewy grass is made,
For the Son of God and the Mother of God are in its tiniest blade.

GEOFFREY JOHNSON.

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EASTERN ORTHODOXY IN AMERICA

By LAWRENCE MAYNARD GRAY

EASTERN ORTHODOXY was first brought to the American continent by Russian fur-traders and seamen who began to immigrate from Siberia to Alaska early in the eighteenth century. In 1763 a Russian merchant, Glotoff by name, baptized several Aleuts of Umnak Island. In 1774 Shelekhoff, organizer of a company to exploit the Alaskan fur-trade, christened forty Aleuts of Kodiak Island. Later came Russian monks and bishops and an increasing number of laymen, until Orthodoxy has spread from Alaska to San Francisco, from San Francisco to New York, dotting the entire continent with Orthodox churches and having a succession of no less than twelve bishops before any other national Orthodox church or patriarchate sent hither a single prelate.

The very early immigration of Orthodox into Alaska was made up of a large number of Serbians. Many of the churches in Alaska were and still are more Serbian than Russian. The first Orthodox church in San Francisco, later the seat of the Russian bishop, was supported and built by a congregation in great part Serbian. On the occasion of the dedication of the first Hellenic Orthodox church in the United States in New Orleans in 1860, Czar Alexander II sent to its Greek priest, Father Michael, a gold-embossed Gospel book. For nearly fifty years after the Russian hierarchy in America thus established the first Hellenic Greek church in this country, Hellenic churches and faithful continued to increase and multiply under the care and authority of Russian-American bishops. No Greek bishop came to this country until 1918 when Archbishop Alexander of Rhodostolos arrived. The Syrian mission established for Arabic-speaking American Orthodox in 1892 by the Moscow Holy Synod had so far progressed by 1905 that the first Orthodox bishop to be consecrated on American soil received "chirotony" in that year by order of Moscow and was given jurisdiction as a vicar of the Russian Archbishop of America.

According to the second canon of the Second Ecumenical Council, the seventeenth canon of the Fourth Ecumenical Council, the hundred and twentieth canon of Carthage, and because of this long history of supreme, uncontested jurisdiction lasting until the World War and the Russian Revolution, the Russian hierarchy claims exclusive lawful oversight of all Orthodox Americans. The Moscow patriarchate, restored in 1917, has been unable to exercise any effective jurisdiction over America and, owing to schism in Moscow like that of the juring and non-juring clergy in revolutionary France after November 27, 1790, for a number of years now the Russian hierarchy all over the world has been split into rival jurisdictions by a war of censure, suspension, excommunication and counter-excommunication. The cause of this trouble was sensed by the great Russian philosopher, Vladimir Soloffyoff, over twenty-five years ago. He wrote in "La Russie et l'église universelle":

> A national church that does not wish to submit to state absolutism and to become a mere department of the civil government must necessarily have some real vantage-ground outside the state and nation. Bound to the state and nation by patriotic ties, it ought at the same time to belong in an ecclesiastical way to a world-wide organization of which it can be nothing more than one local unit.

An Anglican writer in the "Bulletin of the Confraternity of Unity," Number 11, says:

> We are all appalled at the sorrows that have befallen the Church in Russia, yet I ask you (if for a moment we can speculate on the course of events that would have taken place if there had been no Great Schism), is it not probably true that a Church in full communion with the West, with its center at Rome, would have been able to have molded the tardy civilization of Russia, prepared the way for the coming of scientific discovery and the conditions of modern life into a people that the Church as such allowed to grow up in ignorance and degradation, while at the same time standing side by side with the autocracy of the czars? We are told that the Russian peasantry are as devout as any people on the face of the earth. Where was the fault? In the orthodoxy of the Church? Certainly not. It was because the Church was cut off from the West—out of unity with the only Christian force which has made itself independent of all earthly powers.

Meanwhile, with the Russian hierarchy a house divided against itself (somewhat similar to the mediaeval papal schism), nearly every other self-governing Orthodox church has established its own separate national mission in America. The consequence has been the utter destruction of American Orthodox unity, authority and ecclesiastical discipline. In view of this plague of racialism, the American Orthodox problem today is —not how to maintain or assert a claim to a national foreign missionary jurisdiction for any one of the dozen separated and rival Orthodox bishops and jurisdictions but—how to unite and organize these (or at least some of them) under one legitimate and effective head as a center of unity able to exercise church discipline and to hallow the souls of the scattered flocks. Exaggerated nationalism has already been condemned by Constantinople. The Orthodox Synods of 1872 and 1874 declared:

> There is not, properly speaking, a Greek, a Russian, or a Bulgarian Church but there ought to be one only Church of Christ, in Greece, Russia, Bulgaria and throughout the world.

In excommunicating the Bulgarian Exarchists in

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1872, the Synod of Constantinople spoke thus of ecclesiastical jingoism (called "philatism"):

> We reject, censure and reprobate all racial quarrels, distinctions, nationalistic divisions and rivalries in the Church of Jesus Christ. Those who embrace this philatism we declare, in accord with the sacred canons, to be strangers to the one, holy, catholic and apostolic Church and really schismatic.

The position of Orthodox families and communities in America is peculiar to this country and utterly the reverse of that enjoyed in the old countries of Orthodoxy. Unlike the Orthodox refugees in European countries, the American Orthodox immigrants and their children are, or expect to be, permanently settled in this land. In most cases they do not look forward to returning to the old country but wish to become American citizens and to bring up their families in American communities and schools. Their removal from Orthodox land and culture is permanent unless that social and religious environment is developed here. They are surrounded and immersed in a cultural environment religiously alien and usually antagonistic to the Orthodox Christian spirit and tradition. Their children are reared in institutions, especially the high schools and colleges, that are frequently quite opposed to Orthodox teaching. Moreover, these young folk are quickly and generally very gladly losing or failing to acquire any knowledge of the languages of their parents and of their national church — gladly, because a foreign language marks them as aliens, not Americans. To these American-born children, anxious to be counted truly American, it comes easily and naturally to look for some American church group speaking English and attended by their American associates which can be to them the equivalent of all that the foreign Orthodox Church is to their foreign-language-speaking parents. They are accustomed to replace their parents' culture and traditions by American customs, language and life, and find such substitution advantageous—even oftentimes encouraged by their parents.

Furthermore, they are in the midst of an insistent indifferentism to religion that is widespread in all lands affected by Protestantism. This popular American habit of reducing all churches and beliefs to a common value and presuming them all to be equally true, no matter how widely separated or contradictory in teaching, is at once the greatest danger to true religion and the most powerful incentive to Orthodox youth in America to follow their natural inclination to join some "native" American sect they can understand rather than remain attached to the Orthodox Church of whose language they are ignorant and whose foreign politics and racial bickerings strike them as meaningless. As a result, American Orthodoxy is yearly losing from its active communicants more than three-quarters of its baptized who reach the age of sixteen. Today not more than 5 percent of Orthodox baptized in America actually confess to an Orthodox priest at Eastertime. Most Orthodox children attend no religious service whatever at any time. One-half of all Orthodox children born in America and now over fifteen years of age who are regular attendants or members of any religious body are no longer Orthodox but Protestant Episcopalian.

The late Patriarch Damianos of Jerusalem and the present Patriarch Meletios of Alexandria (formerly of Cyprus, Athens and Constantinople), both Greeks, have declared Anglican orders as valid as the orders of Latins and Armenians—provided the men holding Anglican orders "enter the fold of Orthodox authority and unity." Orthodox Constantinople, Jerusalem, Athens and Cyprus are all directly or indirectly under the political sway of Great Britain. The Catholic view of the increasingly friendlier relations between Anglicans and Orthodox has been very well stated by Bishop Michael D'Herbigny, S.J., president of the Pontifical Commission for Russia and of the Oriental Institute in Rome, in addressing the members of the Summer School for Catholic Studies, Cambridge, England, in August, 1923:

> If I may be allowed a personal avowal, I should like to say that, after twenty years' observation, it is my conviction that Providence is bringing about the gradual return of all who remain really and positively Christian whether Anglican or Orthodox. England and the East react one upon the other; for while English influence tends to break down Oriental prejudice against the West, the East tends to check and to extinguish the Protestant heresies of England. Thus, without knowing it, acting and reacting upon each other, both England and the East are being drawn on toward the fold of Christ's Vicar. God is using England to save the faith of the East, as He is using the East to save the faith in England.

Monsignor Pierre Battifol wrote in like manner in *Blackfriars* of June, 1923:

> Let us not fear to express our regret that Roman Catholicism has, in the course of so many centuries, had so many losses. How much richer and more attractive it would be if it still included the Africa of Augustine, so soon destroyed, the East which separated from it, and England that the Reformation led astray! It has had to defend itself alone against schism, alone against Protestantism, alone against Modernism. It has thus taken up an attitude of defense, concentration and of severity, which its isolation forced upon it. . . . Is it God's intention that it should renew its youth? It is possible such a thing might be brought about by its becoming more open in mind and heart, but equally well by the separated churches, which up to now have shut themselves up distrustfully in their hereditary hostility, putting off their distrust.

A sound Anglican attitude toward the modern Orthodox-Anglican rapprochement has been stated by the theologian and historian, the Reverend Spencer Jones, M.A.:

> The ultimate recovery of Catholic unity, in East and West alike, will be found to turn not upon impossible at-

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> tempts to unite Canterbury and Constantinople in opposition to the Holy See as such, but upon the willingness of Constantinople and Canterbury alike to acknowledge once again as they both did in the times preceding their schism, and on the testimony of the Ecumenical Councils, the primacy of the Holy See, *de jure divino*.

The official canon law of the Eastern Orthodox Churches today provides for just such a recourse to Rome as the final court of appeal: Canons 3, 4 and 5 of Sardica.

American Orthodoxy is at present divided into seventeen separate factions having a total of twenty-three consecrated bishops and several unconsecrated leaders or acting administrators of groups. The Russian archdiocese (including the Syrian mission) comprises seven factions with fifteen bishops. The Hellenic Church has two factions and three bishops. The Patriarchate of Antioch is represented by two factions with one bishop each. The Serbians have one diocese with factions and one bishop, the Albanians one administrator and council, the Rumanians one administrator and council, the Bulgarians one administrator, the non-conformist Ukrainians one pseudo-bishop, the American Orthodox one church with one bishop who is assistant to the Russian bishop-vicar and appointed to organize and head this work.

Today American Orthodoxy comprises approximately 3,000,000 souls. According to conservative estimates, Americans of Orthodox ancestry number about 1,500,000 Russians, 1,200,000 Greeks, 150,000 Syrians, 50,000 Rumanians, 50,000 Serbians, and 50,000 persons of the lesser Balkan nationalities and of miscellaneous origins. These groups have a total of about 750 priests, but the clergy are working ineffectively because of the fact that in most communities in which a priest of a given language would be enough, there are now two or more priests representing opposing factions and dividing the body of the local congregation. With this large number of American resident families to be cared for, not one of the national groups has a theological school for the training of clergy to meet the needs and conditions of the American congregations. Not one of them publishes any regular or adequate religious paper or other literature. Not one of them is sufficiently strong either in American prestige or in money to be able to give assistance to the churches and nations of their parental homelands. Owing to their divisions and the readiness of each of them to interfere with the clergy and affairs of others, not one of these bishops or administrators is able to maintain order and canonical discipline over any parishes or clergy, and none of them will ever be able to do so until there is a united, supreme head of government and authority for all Orthodox in America.

LYNCHING AND THE NATION

By ALEX W. SPENCE

NO COMMUNITY in the United States, nor even in our territorial possessions, for that matter, as recent events in Hawaii have shown, is free from the danger of so-called extra-legal justice. So far from being confined to Southern counties where Negroes are most numerous, lynchings can occur almost anywhere the American flag flies.

This national aspect of the problem of combating mob murder shows unmistakably in the general findings of the Southern Commission on the Study of Lynching, a special group appointed eighteen months ago by the Commission on Interracial Coöperation to make a study of the causes underlying the resort to mob violence. An examination of all lynchings in the eighteen months ending September 1, 1931, reveals that eleven occurred in counties which had had no prior experience of this form of lawlessness during the present century. Even more startling is the fact that four of these were in counties outside of the South with less than 5 percent Negro population. The record further discloses that since 1900 only Michigan, New York, New Jersey and the six New England states have escaped the blight of lynching.

But if the problem is national in scope, it is most acute in the Southern states. Exactly 3,703 persons are known to have been lynched in the entire country in the forty-year period ending in 1929. Happily there has been a decrease in the number of lynchings almost year by year and certainly decade by decade. Whereas the average number of lynchings each year in the decade 1889-1899 was 187.5, this average had fallen to 61.9 between 1910 and 1919, and to 16.8 between 1925 and 1929. The decrease, however, has been least rapid in the Southern states, with the result that the South's proportion of all lynchings has shown a marked increase from approximately 82 percent in the first ten years after 1889 to 97.4 percent in the five-year period after 1925. Racial aspects of lynching have been brought sharply to the fore by the relatively greater decrease of white mob victims in the last forty-one years. Approximately 90 percent of the persons lynched in the South since 1900 were Negroes. Half of the remaining 10 percent have been Mexicans in Texas, Oklahoma and Arkansas, while there were several foreigners among the small number of white persons lynched in the South. The commission reports:

> It is obvious, therefore, that lynching is becoming more and more a Southern phenomenon, and a racial one. In the typical lynching the victim is a Negro and the lynchers are native-born whites.

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There were twenty-one lynchings in 1930, or as many deaths from mob violence as had occurred in the two years preceding combined. The commission's general findings report not only upon the circumstances surrounding the crimes charged to each of these victims, including details of each lynching, but also picture the economic backgrounds, social patterns and prevalent community psychology of each community in which a lynching occurred. Thus these detailed case studies are of interest to all students of social behavior as well as to formers and leaders of public opinion.

A curious fact brought out by this study is that, statistically, Negroes per ten thousand population are safer from mob deaths in the old Black Belt of the South where they are more than half the population than anywhere else in the South. Conversely, the Negro's life is least secure in those areas of the South latest to be developed, as for instance in Florida, Oklahoma and Texas. A direct correlation is also found in the scarcity of population per county and the rate of lynchings. That is, the rate is highest in counties with the fewest inhabitants, and lowest in the most populous counties. According to the report:

> It will be observed that an inhabitant in the South's most sparsely populated 250 counties is in sixty times more danger of mob death than one living in or near one of the South's half-dozen largest cities.

Economic factors behind lynching are forcefully suggested by these facts, and the detailed report confirms this surmise. These factors range from the poverty of the more sparsely settled communities, with their consequent failure to provide adequate police protection and law enforcement, to such a matter as the bitter racial tension in the poorer communities induced by economic rivalry between white and Negro members of the community.

The rôle of the peace officer and the jailer in preventing mob murder is one of extreme importance. While there is an encouraging tendency throughout the South for law enforcement officers to preserve the majesty of the law better against members of any mob, and while leading white women are reëmphasizing that Southern womanhood depends for its protection upon officers and the courts, not upon the mob, it is yet a lamentable fact that of the 254 persons lynched between 1921 and 1929, almost 60 percent were taken from peace officers either outside or from within jails.

Where does the responsibility lie for elimination of lynching, and what tangible measures are open to achieve that end? The commission's report frankly faces the fact that the Negro crime rate is abnormally high, although due in no small part to failure by the dominant white group to provide proper safeguards and correctives on the part of the community. Negro leaders should aid in the eradication of lynching by coöperating with law-abiding, influential white citizens, and by seeking to extend their influence as leaders of the race over the more lawless element.

But the primary responsibility, the commission finds, rests with the white people of the South. The dominant economic group, controlling the purse strings of the public treasury, should see that proper police protection is thrown around Negro communities. Larger appropriations for Negro education should be made. Only $3.81 is appropriated for each Negro child in Alabama, compared with the $26.57 per capita appropriation for white children. Texas, which appropriates $20.24 for each Negro child, the highest amount of any Southern state, still appropriates almost $11.00 more per child for its white charges. Of even greater concern is the lack of state institutional care for hopelessly defective Negroes in many areas. It is such defectives left at large in the community who largely furnish crimes of the most violently provocative nature.

Deans of various Southern law schools, associated in the Commission on the Study of Legal Problems in Lynching, are now making a survey of the whole field. Without anticipating their conclusions, the general commission declares that

> the study of the 1930 lynchings clearly indicates the need of additional laws to insure the protection of prisoners, and to facilitate the apprehension and conviction of mob members.

Two legal expedients considered "most worthy of consideration" by the reporting body are: (1) compulsory removal of prisoners in certain types of cases; (2) arbitrary power in the hands of state authorities to extend protection and, if necessary, to change the venue in the trial of lynchers, and to suspend officers who yield their prisoners to mobs.

The commission emphasizes the part which religious and civic leaders in each local community should take in combating this evil. The findings point out the strategic positions of the Southern Baptist and Southern Methodist denominations especially, because of their very large and widespread membership throughout the South, in perfecting the influence against lynching. And the report ends on the positive note that the ultimate deterrent to mob murder is public opinion:

> It need not be urged that laws at last are of little avail unless supported by public opinion. . . . The growth of such a public opinion is a matter of education working through many agencies. In this process the churches perhaps have a major responsibility as the arbiters of moral standards and the conservators of human values. . . . Public schools and colleges should play an important part through definite courses in race relations. . . . The press, a third great educational agency, has already demonstrated its value in the anti-lynching campaign. . . . Lynching can and will be eliminated in proportion as all elements of the population are provided opportunities for development and accorded fundamental human rights. Whether in the field of religion, education, economics, jurisprudence or politics, anything which looks toward this end is a factor in reducing mob violence. For fundamentally lynching is an expression of a basic lack of respect for both human beings and for organized society.

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LIVING BY PERIODS

By STUART D. GOULDING

A FEW years ago the public viewed an exhibit of contemporary American industrial art at the Metropolitan Museum of Art, viewed the new furniture displayed in some of the larger retail stores, viewed the novelty offerings of the factories with their angles and their trend to geometrical figures, shrugged its collective shoulders and said, "If this is modernistic art, give me eighteenth-century interiors."

Its judgment was justified by the monstrosities put before it as examples of a new period, and the rejection of what it saw proved, with the depression, the greatest possible boon to the new art period into which we have entered and which, for want of better name, we call, "contemporary."

For more than thirty years artists, artizans and craftsmen have been toiling laboriously and patiently, but with rare foresight and inspired taste, to keep industrial art in time with the spirit of the age. The dawn of the industrial era found the arts poorly equipped to cope with the problems which suddenly confronted them. Whereas the spinning wheel, the loom, the carriage, weapons and furniture had acquired beauty in keeping with their use, no such beauty was apparent in the early steam-engine, the first locomotive, steamboat or grain elevator. Crude tools, they were long acquiring the perfection that marks them today; many generations passed before the world awakened to the necessity for beauty in industry; the fine arts were one thing, machinery and the machine age were another.

We have reached a point where we recognize the beauty in gears, in pistons and in mounting steel framework. We are demanding more and more that the electric refrigerator, the vacuum cleaner, lighting fixtures, ranges and other humble auxiliaries possess something other than mere utility. Conversely, we are demanding that our decorative pieces have something more than mere decorative appeal. Utility and beauty both are demanded today, and while we are far from the ideal, we are striving valiantly to reach it.

This new movement in art which seeks to make beautiful everything we touch and use, began with the reaction against Victorian excesses. It was and it is led by the architects. The gingerbread houses, the crystal palaces, the overdecorated interiors of the late nineteenth century began to pall at the turn of the century. Artists began to turn to other things, and while at first the new movement seemed feeble, we can look back on it from a perspective of thirty years and realize the tremendous strides that have been made. Perhaps the evolution of the automobile best serves as an example of the change. When it first made its appearance the automobile was an open buggy with a motor, a wheel and a chain. Gradually design changed, and while it always has been apparent that an auto is an auto and not a piano or an ottoman, the body has undergone transformation until today we have the streamline model which accentuates rather than disguises the essential purposes of the machine, yet which possesses in a high degree form and beauty.

The evolution of the automobile has been paralleled by achievements in almost every other field of industry. Simplification of design and the stressing of the essential spirit of the object worked upon have been ever uppermost in the minds of craftsmen. Then one reason why contemporary art, as expressed in interior decorating, ceramics, furniture and draperies, may still seem strange to many of us is that these branches of industrial art have lagged behind the developments in architecture and machine-designing. Yet we are slowly arriving at an appreciation of the development in these fields and the time is not distant when we shall accept with a whole heart the creations of the artists and craftsmen in interior decoration.

From the day the first skyscraper reared its steel framework above the lesser buildings in Chicago, it was inevitable that changes in decoration should make themselves felt. The skyscraper itself has undergone considerable change since the Flat-iron Building first rose in New York. Steel framework has wrought a revolution in the status of building and is bringing a lesser revolution in decoration. Now on all sides in our great cities we are used to towering buildings of great strength and simplicity with their emphasis on straight lines and right angles. In these buildings furniture of older periods looks lost and out of place and out of time. Of necessity we have been forced to decorate the interiors in conformity with the lines of the building, and in so doing have been obliged to furnish them with fittings in keeping with their spirit. Today our skyscrapers, our offices, apartments, clubs, theaters, hotels and restaurants are educating us in appreciation of new forms, while the multitude of new materials is almost beyond counting. New metals, new woods, new fabrics are all about us.

The period called modernistic, now happily passed, was a phase during which manufacturers, in response to a demand from a public with inflated pocketbooks, sought to bring out novelties for the public use. Seizing upon the new materials and new forms, but without any clear understanding of how to use them, these manufacturers flooded us with modernistic merchandise in everything from powder boxes to library furniture. Most of it was ugly, nearly all of it has disappeared. The coming of the depression brought about a sudden drop in the demand for such novelties. People reduced their purchases to the bare necessities of life. Retailers took enormous losses on their modernistic goods, and the manufacturers went back to making safe and sane goods in the old manner.

Those most interested in contemporary industrial art breathed sighs of relief when the modernistic craze died. Time was again at their disposal in which to work out slowly and carefully the development of new things. Far-sighted manufacturers encouraged their artists to continue with their work, and while the depression has raised havoc with almost every phase of commercial activity, it has been a definite boon to industrial art.

One thing little understood at present is the strong links which serve to bind contemporary industrial art with the past. Much of the Victorian decoration was good, and this is finding its way back into favor through the decoration of draperies, fabrics and place plates. Many of the newest vases appropriate with any contemporary setting derive from the Chinese of the Ming dynasty. Motifs from every age and every period make their way into the fashioning of the newer furniture. The straw matting ideas in vogue in the nineteen hundreds recur in mattings of today. The colorings in Venetian glass reappear in modern table stemware, while at every point artists and craftsmen in their better works clearly indicate how they have labored from past forms and designs.

We have reached an era in which the periods have caught up to us. Ten years ago the late eighteenth-century styles marked our latest advance. Today not only do we utilize the Federal, Empire, Directoire, but we have found out the better ideas of the later Victorians and Edwardians and are using them. Contemporary art as yet is not a definite period which can stand alone; like all periods it is linked with the past. If it were not so, we could not abide it, any more than we could abide the modernistic phase.

The time when our country homes shall follow the domestic architecture recently evolved in Germany and France is far

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distant. As yet most of these homes appear to us as boxes filled with strange and unlivable furniture. Perhaps the current new houses never will achieve wide popularity. Certainly they, too, must undergo considerable change. Yet already the garage as an integral part of the house has found wide acceptance. We have bent the garage to our own use without changing the essential characteristics of our homes. Other needs will be cared for as they arise.

No one of us would care to live in a home built and decorated throughout in a strictly eighteenth-century manner. For the sake of period purity none of us would dispense with his comfortable heating system, his bath, his kitchen and his electrically-wired rooms. Indirect lighting with neon lamps, insulated walls, increased use of glass and metal, are developments immediately before us. Already we are combining period design with contemporary design. It is only when we are asked to accept contemporary design throughout our homes that we balk; we already have accepted the new design by our use of modern appliances.

The time is long distant and perhaps never may come when we shall be content to leave behind us for all time the heritage of past ages in the matter of art forms and designs. Nevertheless we cannot blind ourselves to the newer developments before us. Almost without exception the newer offerings can be combined with furnishings of any period. The extent to which we use them depends entirely on individual preference. One thing, however, is certain, we no longer can afford to ignore contemporary industrial art development, nor to depreciate its importance.

BEING A SIGHTSEER

By PADRAIC COLUM

The Waxworks

AGAIN I am at Madame Tussaud's Exhibition. And it happens again as it happened on former occasions. "We are closing in a quarter of an hour," said the doorman, intimating that the establishment includes a cinema in which I can get a more prolonged entertainment. It must be that I have an inner conviction that waxworks belong to the night-life of humanity, and that they cannot work their proper spell if looked at before ten o'clock in the evening. Invariably I get to Madame Tussaud's a quarter of an hour before closing time.

I get a ticket from the young lady whose escort is already on hand; I dash madly upstairs to meet an attendant who indicates some noteworthy group that there may be time for me to look at. And then I am immobilized before a group of immobilized beings all bearing illustrious names—a cabinet meeting, or an execution, a gathering of royalties, or a court in which a judge is passing sentence. The attendant has withdrawn, other visitors have departed, and I have the sense of being a solitary witness of the Last Judgment. I hear a whistle blow and a bell ring to warn stragglers that the time is near for them to leave the halls. I wonder at myself for being so slack as never to give myself the hours in which I could view in its totality an exhibition which is more instructive than an encyclopaedia, more summary than the catechism, more appalling than the crimes in a provincial newspaper, more curious than a history of the Caesars. And thinking about the Caesars, I remember that there was one of them—Domitian, if I remember aright—who used to banquet his friends in a room draped with black, lighted with funeral lamps, the service being rendered by blackened boys who wore demons' masks. How that emperor would have enjoyed the waxworks!

I am seized with a panic, for it becomes likelier and likelier that I shall leave London without seeing more than a fractional part of what is the most perfect waxworks that has existed in the whole history of waxworks. I shall not be able to visit the Chamber of Horrors. But I make a stand before the images of certain famous men and women, having the very shapes and lengths of their noses, the very size of their collars, the very shine of their shoes. In the case of a writer whom the most imperfect-sighted of men could identify as Rudyard Kipling, I know that the iconographer has counted and rendered the very hairs on his head no less than the actual index of the glasses that he wears.

Are the names of these wonderful iconographers ever known? If I examined closely the image of Mr. Hoover or that of M. Clemenceau, should I find a name where one finds the name of a sculptor in a piece in a gallery? But I prefer not to find it. I suspect that these perfect iconographers are the perpetuators of a craft or mystery that it is well to keep at a distance from. There must be something of the magician in a man who can create a semblance to a particular human being, emphasizing with every lifelike detail the rigor of death, the immobility that is the dread of every living man. These adepts, whoever they are, are counterfeiters of men; they glory in letting us see how easy it is to remove every ideal gesture and expression from humanity, to withdraw every essence that makes us kindred to what is timeless, to imprison an identity forever in a single circumstance, putting us in three dimensions instead of in the innumerable dimensions that we live, move and have our being in. But as I reach these thoughts, I notice that one of the homunculi is lifting a warning hand, is opening a mouth. "Time, gentleman, time," he says. He is really a living being and he is ordering me off the premises. I go.

The City-to-be-forsaken

The City-to-be-forsaken has a half-million folk upon its ways. Tomorrow it will have only a handful of hirelings and hucksters, and then its demolition will begin. A few days more and its temples and bazaars will be bodily removed, and when we are here again we will know this site for the forest that it was. Enough trees are left to give a background to the buildings and afford a retreat from the marts—clumps of Lombardy poplars, lines of chestnuts, groves of acacias. The acacia lends itself to every style of building and village that is here: it is as accordant with the Pacific Island village as with the North African and Indo-Chinese. The poplar does very well, especially when it stands beside one of the high fountains.

Now on the last day of the city's existence I look toward a column that is very clear in the light of a winter sky. It has the appearance of something aboriginal. Geometrical designs, figures of men and horses incised on the stone, carry the eye up to where great buffalo heads with high horns surmount it. I had thought that these horns were about four feet in height: now that I see men standing between them I know they must be about fifteen feet high. The bent buffalo heads are about the same; these great horned heads against the sky seem to typify some outlandish pastoral people. The column is the mark of that island-continent, Madagascar. Here is a street of incongruities—a steep conical roof thatched and brown, a temple with malachite turrets, a fortress in reddish clay, a church surmounted by a cross, and then the straight, clear turrets of Islam. The temple is the translation of Angkor Vat. Terrace

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above terrace it rises up, an architecture of terraces, a procession in stone. On one side the flight of steps, guarded by Chinese lions with heads held up and tails raised, goes up as straight as a pillar. Dancing-girls and warriors, chariots and ramping lions, cover the terraces and turrets; one feels the lack of cymbals, bells, banners and gorgeously arrayed processions passing along the terraces and up and down the straight stairways. Beside the grey of Angkor Vat is the reddishness of Africa—a fortress with bulging turrets surmounted by gourd-like cupolas, a primitive edifice but one made by men who knew how to use their material. Tunisian and Algerian buildings contrast with the temple of unending figures and ornaments—straight unornamented turrets that have light cupolas, buildings open, cool and spacious. And then such a building as there was in North Africa before the Moor and Arab came into their own. Statues of Roman emperors stand outside, and within it, for frescoes, are great picture-maps: Imperium Romanum, showing the empire, with fasces and the eagle in gold for insignia; and opposite Alma Mater, picturing the city, with the Wolf and Twins, and the potent letters, S.P.Q.R.

From this basilica I see the first of the effects which make the night scene in the City-to-be-forsaken so romantic. A high fountain. Jets and fumes rise from it from a dozen branches. Now it is illuminated; I see a golden mist above the Lombardy poplars that stand above the fountain. Golden streams fall from its mounting jets and gush from around its base. The play of water under the lovely lights is enchanting. And now the streets of the city are illuminated. These lotos-blooms suspended from white columns are street-lamps. Further down tall pillars with fumes rising from them and giving multi-colored lights, make illumination. Angkor Vat, with its terraces, turrets and stairways, becomes a pale golden color. The rugs, the brass lamps, the water-jars in the bazaars suggest the story-telling of the Arabian Nights. A perfume-seller beside them is crying his wares: as he shakes the glass tube he had put in one of the jars the air takes perfume—jasmine or roses.

A band plays beside the column that stands for, I suppose, the glories of French colonial enterprise, ending all this, and in one of the buildings speeches are being made declaring that the French people have been made conscious of how far-flung and magnificent their colonial domain actually is. And I walk down a street that is bordered with African carvings—warriors and sorcerers—all solemn, burthened and unrelievable, and feel that the forest with its terrors is not far distant.

In Puget Sound

All beauty gathers here: the land-locked seas,
Jeweled with islands where the tall pines rise;
Snows on the mountains; sunset on the skies—
And yet I had no time to look at these;
But only at the wings that caught the breeze,
Grey wings, white-fringed, of gulls whose greedy eyes
Sought for dropped refuse, snatched with greedy cries—
A flapping tumult of voracities.

Yet one might see them from the dirty wharf
Of any port go up in sliding flight,
Serene save for heads shifty as a rat's;
One half a seraph, and the other half
A crow. Pure beauty, black heart, bosom white,
More lovely and more loveliness than a cat's.

THEODORE MAYNARD.

COMMUNICATIONS

WHAT IS CATHOLIC LEAKAGE?

New York, N. Y.

TO the Editor: In THE COMMONWEAL issue of February 24, we got more about Catholic leakage. Sacerdos Senex asks, "How can the frightful loss be stopped?" John Darrouzet of Galveston, Texas, very pertinently says that "if we want real Catholic Action in this country, let's get busy in the country and roadside sections, and bring back those who have become indifferent, because they had nowhere to go." What he says about losses in the country districts is equally true about leakage in the cities. The undersigned relies for this statement on his forty years of experience in the Archdiocese of New York. He has served as an assistant in various city parishes, and for ten years as a member of the New York Apostolate for Non-Catholics. We should get away from misleading statistics, as such, and be at work as missionaries.

At the present writing the undersigned is staying as a guest in a city parish where Italians, native-born and otherwise, predominate. In substance the same may be said wherever other nationalities reside, including our own. Here there are some seven hundred in the parish school, and by a rough estimate, a thousand children of Italian parentage in the public schools. We cannot assume that the archbishop has granted permission for this. The zealous rector has provided instruction on stated days of the week for these misled children, in preparation for First Communion, and it is being given in the parish school. To date, about one hundred children have reported, but where are the other eligibles? The writer made clear, in more than one of his brief talks at the Sunday Masses, that parents were either ignorant of or took no heed of the expressed wishes of the Holy Father, Pius XI, of the archbishop, Cardinal Hayes, and of their pastor, with regard to the proper education of their children.

The real slogan is: "Every Catholic child in a Catholic school under Catholic teachers." In a heteregenous population, public schools are warranted, according to our law; but yet our separated brethren—Protestants and Jews—are waking up to the fact that religious instruction should be given to their children after school hours, in stated places. They are also pleading, if they have not already brought it about, that children so attending religious instruction be given credit for it in the public school registers. It may be said in passing that many public school teachers are voluntarily offering their extra service in this saving work.

We know that missions are regularly given in Catholic parishes. There is something more telling in my experience, and it is the personal visitation by the clergy to every family, in order to take stock of the spiritual condition of every member. When properly done, it has more lasting effect than any mission, and best when time is given for it before a mission begins, so that no one be overlooked. Having taken part in several such visitations, I confidently know whereof I write.

We may well believe that there are some fifty millions of people in the United States who never frequent any church service. It may be added that students in secular universities are, in the main, under irreligious professors, that without any disparagement the sects are disintegrating, and that so-called reformed Judaism is a thorn in the side of orthodoxy. Catholic Action calls for continuous and strenuous work among our own, in the cities and in country places. The need is imminent for vocations to the priesthood, secular and religious, and for the Sisterhoods. The labors of *Extension,* fathered in Chicago, deserve wide support. The Catholic press at every point should be

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loyally supported, and less time spent on the daily press. Readers of *America* and THE COMMONWEAL, for instance, get at the real state of religious conditions.

It is trite to say that God's concerns are ours. We know of leakage, unless unobservant. Why waste words on its extent, instead of every one of us becoming a crusader for souls? We can all prudently do a bit, and right in our own parishes—city or country. It is permissible to be taught by the enemy. The devil is always at work. The trend of today is in his favor. Is it not due to our lack of regulated zeal? Laymen and women, and the clergy too, must get busy in their localities to stem the leakage, and refrain from disputing statistically about its extent. Deeds not words will retard the onward trend of irreligion. When chanceries look after their statistics properly, the so-called "Official Catholic Directory" will not belie its name, as charged. It never claimed to be impeccable, and as it stands today, it serves a very useful and praiseworthy purpose along other lines. Every live priest should have it at hand.

PILGRIM.

Piqua, Ohio.

TO the Editor: The discussion about Catholic leakage is pathetic. Let us know where dioceses are and where priests live. Get souls for God, but forget statistics in such variable matters. Fifteen thousand babies may be born while we are reporting. Our religious success will show at Holy Mass and the Communion rail. No directory will be infallible and the advertising is inconsequent. Get the souls for God and the world will see the numbers.

A COUNTRY PASTOR.

THE LINDBERGH CASE

New York, N. Y.

TO the Editor: THE COMMONWEAL asks, apropos of the Lindbergh kidnapping: "What is wrong with American society? . . . What moral sickness among us makes a . . . deliquescence like this possible? . . .Is there any flaw in the American tradition itself to which this development, seemingly so shockingly un-American, may justly be traced?" There is. The American tradition is to condone law-breaking when law-breaking combines with money-making practices. Our rich men break laws with impunity, to grow richer, and are applauded for success in doing so. Injustice, falsehood and dishonesty—not to mention inhumanity of procedure—are forgiven those able to "get away with it," and punished only in the poor. We point with pride to the rare instances when some rich man is jailed for crimes by which he made his pile. But when his term is served, the fortune still is usually his to make new friends withal; and well-conducted spending brings him national applause. The game has proved itself well worth the candle to so many profiteering law-breakers that it has seemed not unadvisable to do whatever promises a profit, provided only one can hang onto it. "Honesty is the best policy" is a maxim formulated and inculcated by astute intellect to keep the rank and file obedient to the Decalogue. The rich have seen to it their servants did not get away with plunder safely; but for themselves they can afford to calculate whether the loss threatened their reputation by dishonest dealing is not outweighed by profit that accrues. The poor, observing that dishonest ways pay better, and that honest ways often pay not at all, propose to copy ones that pay. If there be no just God, and but one life to get ahead in, why should they not? The Decalogue, as the command of God, the rich have thoroughly discredited. Their children are about to pay the price of disbelief. The dispossessed are getting back at wealth.

The Lindbergh kidnapping shows up the difference between a God-given or a man-made law in a way luridly spectacular. Kidnapping for a ransom promises most amazing profit—"if one can get away with it." It is the crime which, above all others, never should be condoned. For if the criminals escape unpunished with their gains, the precedent encourages a repetition of it anywhere the well-to-do can be made off with, and their relations threatened with prospect of death to them unless both ransom and immunity straightway are offered for their safe return. To promise these is to become an enemy to society. Yet the Lindberghs, perfect citizens, have done so—and who wonders? Till the government authority also promises immunity, however, the parents' promise fails to guarantee safety sufficient to make kidnappers give up their hostage. In this case it is questionable even if government assurance could inspire sufficient "trust" to make the child's abductors give it up. For the whole world is roused against them. Mob violence would be swiftly certain should their identity be ascertainable. The ransom paid would give them no security for its enjoyment. While they hold the child as hostage they may bleed the parents by degrees. This makes a ghastly probability they will not risk bringing the baby back. And has the state, which modern thought is putting in the place of God, any excuse for offering immunity to the criminals? For any child of less renown would this be done?

That baby is the son of one of whom not the United States alone, but the entire universe, is proud, because he so deservedly has won and modestly has carried honors which he disclaimed. It is by no sin of his own this horror comes on him, but by sins of a country, and a general attitude, which has made evident to poor men that the children of the poor are of no value to the well-to-do. Twenty-five years ago I noted in the paper a case in which a poor man's baby was run over by a motorist, and the father brought suit for "damages." He won it: but *two cents* damages were all the jury thought the life was worth! Today the poor begin to kill their children so as not to watch them starve. For the promise poverty will be "abolished" is no longer credible, and promises of God and heaven the enlightened intellect that rules their destinies has laughed to scorn. There is but one way, now, to change the tide threatening to bring on our most favored children fate far more fear-awakening than the obscure need dread. All child lives must be sacred to all men. To their own fathers, each is dear as Lindbergh's is to him. Make the world safe for children everywhere! It might be done.

MARTHA WEST.

A REFUGE OF THE JOBLESS

Rochester, N. Y.

TO the Editor: Today, in reading in this week's issue of THE COMMONWEAL, the inspiring article by Herbert Reed on the colossal charity being dispensed at the Hill of the Atonement in Graymoor, the undersigned is reminded of its duplication in the Steel Town of Lackawanna, just outside and south of Buffalo. This time, it is Monsignor Nelson H. Baker who is the gracious host to men of every race, color and creed, and, who, since Christmas Day, 1930, has served hot meals and provided warm housing facilities in the vicinity of his Lady of Victory Charity Homes, to the men who are unemployed, because of the closing of the local steel mills.

On Christmas Eve, 1930, Monsignor Baker sent an invitation to all the unemployed men to come to him for their Christmas dinner. Most amazing was the response and, not only for

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that day, but every day since, have these men found welcome and encouragement from Monsignor Baker who has provided large dining-rooms in the basement of his administration building. The sober, orderly men form an undisturbing, quiet procession at the meal hours designated, just outside the basilica, and await their turns at the bountifully prepared tables. It seems like the miracle of the loaves and the fishes to witness the numbers who are fed and occasionally Monsignor Baker gives them tobacco and a few coins. He and his guests seem to have a signal understanding, as he sends them daily away contented.

When this work was first undertaken, because of complaints from a few apprehensive citizens of Lackawanna, the Police Department in Lackawanna attempted to check the congregating of these men and, over the protests of Monsignor Baker, took them in patrol wagons to the station. When they were taken to court, I am told, Monsignor Baker appeared and pleaded for the men, saying, "They did not ask me for food, they are my invited guests and I have asked them to come daily as long as they are unemployed." The men were discharged and months after the Chief of Police told Monsignor Baker that the city had been practically free from burglaries and store breakings.

What of the needy women and children? They, too, are receiving baskets of food to take to their homes and prepare their meals. Thousands of pairs of shoes have been resoled for those who bring them to Monsignor Baker's workshops, awaiting their turns for this valuable service.

Unsolicited, a small number have applied to Monsignor Baker for instructions in the Faith that has so befriended them. A group of twenty-five of these men are preparing for their First Communion at Eastertide. Very recently Bishop Turner addressed the men and gave Monsignor Baker an assistant to help prepare them for the holy sacraments.

ELIZABETH M. FINIGAN.

IDEA OF A UNIVERSITY

Sewanee, Tenn.

TO the Editor: The Rector of the Catholic University, Monsignor Ryan, tells us:

"The university needs a three-fold endowment to carry on its work. It needs first of all an endowment of prayer. . . . The university needs, secondly, a sympathetic understanding of its mission. . . . Thirdly, the university needs money. . . . One of the most distressing duties of the rector is to deny zealous professors grants which would make possible research achievements of great importance to the Church. . . . Why does the university need money? . . . Whatever income the university derives from the support of American Catholics in the future will be diverted to . . . research effort. . . . It takes mature, trained minds, minds which can bring years of intensive study and experience to classroom work, to teach others how to do research work. . . . The reason why the Catholic University of America is recognized by the exceptional favor of membership in the Association of American Universities is principally because it has adopted the highest standards for its research work in all fields. The testimonials from non-Catholic scholars as to the value of the thousands of research projects accomplished by or under the direction of the university professors has been spontaneous and universal. Nor is the term 'thousands' a mere figure of speech. During the past ten years there have been published over three thousand evidences of the research work of the university. Only a university which is sure of the originality and intrinsic worth of a research project dares to publish it. The aspiration of the university's founders in this respect has not been perfectly realized, but, considering the time and means at the disposal of the members of the faculty and of the student body, the university is entitled to the tribute paid it recently as the 'chief organized research agency of the Catholic Church in America'" (*Catholic Action,* January, 1932, pages 11 and 9).

President Hibben of Princeton University in his report to the Board of Trustees summarizing that university's achievement since 1912, says:

"One of the essential functions of a university is to conserve and enlarge the field of human knowledge. . . . The research activities of our faculty have a particular bearing upon the undergraduate and graduate instruction, because most of the best teachers today will not be attracted to an institution which does not give them the opportunity and stimulus for scholarly activity and research. The research pursuits of a teacher enable him to grow in knowledge and in enthusiasm for his subject, which is bound to have a very marked influence upon his undergraduate, as well as upon his graduate, students. It prevents the teacher from becoming perfunctory in his lectures and conduct of recitations, falling into deep-worn ruts, and in his own thinking from growing stale with the routine of teaching year after year. I remember a remark made by Dr. McCosh, when he was asked what was the chief characteristic of a good teacher, 'He must be alive.' To maintain life of this nature at its highest pitch there must be a continuous growth in the enriching of the sources of one's knowledge" (*Princeton Alumni Weekly,* January 15, 1932, page 318).

In THE COMMONWEAL, December 16, 1931, page 182, Professor Deferrari of the Catholic University asserted:

"The normal, intelligent Catholic will make his own the effort of the Holy Father to establish a Catholic University in America which shall be second to no other university. Action is the final criterion of this sympathy, and the sad fact is that Catholics in general have been none too sympathetic with the project. . . . Many expressions from Rome are very definite in two respects: first, that we should have a university of authoritative standing for . . . independent investigation; and second, that the Catholic University of America should be this institution."

I should like to ask: Is it possible that Rome, Monsignor Ryan, President Hibben, and Professor Deferrari all disagree with Cardinal Newman's "Idea of a University"? Was it not Newman who wrote the following?

"The university is a place of teaching universal knowledge. This implies that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than its advancement. . . . There are other institutions far more suited to act as instruments of stimulating philosophical enquiry, and extending the boundaries of knowledge, than a university. Such, for instance, are the literary and scientific 'academies' which are so celebrated in France and Italy."

REV. D. B. GRAY, OBL., O.S.B.

THE SISTERS OF MERCY

Davenport, Iowa.

TO the Editor: In reply to the communication of Donola Hallinan regarding the use of the name Bridget instead of Brigid in my COMMONWEAL article of January 13, I would like to say that I was quoting the Right Reverend Dr. Blake, Bishop of Dromore, one of Mother McAuley's former spiritual directors. Bishop Blake wrote the following in a letter to the

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Mother House of the Sisters of Mercy, Dublin, in 1841: "A more zealous, prudent, disinterested and successful benefactress of the human race, has not existed since the days of Saint Bridget."

This passage may be found on page 23 of "The Ideals of Mother McAuley and Their Influence," by Sister Mary Hilda Miley, and on page 406 of "The Life of Catherine McAuley," by Mother Teresa Austin Carroll. Mother Carroll gives this interesting footnote to Bishop Blake's letter: "The thousands of virgins who, in the palmiest days of the Irish Church, served God under the Rule of the great Saint Bridget (there are fourteen Saint Bridgets commemorated in the Irish calendar) were not cloistered, though bound by the vows of religion. They chanted the office in choir but at stated hours performed the works of mercy toward their less favored fellow creatures. Perhaps this is why the Right Reverend Dr. Blake always puts Saint Bridget and Catherine McAuley together."

At the time of my writing the article I realized that it might have been better had Dr. Blake used the other form of the Irish saint's name, but I did not feel at liberty to make any change in what he had written.

However, I doubt if the thousands of Irish women who bear the name of Bridget and spell it that way look to Saint Bridget of Sweden as their patroness. So many have preferred this spelling that whenever the name appears it invariably suggests the "Mary of the Gael," rather than the Scandinavian religious. "The Catholic Dictionary," published by the Universal Knowledge Foundation, gives both forms in the article on the Irish foundress.

But although the Irish saint is often called Bridget, and the Scandinavian, Brigit, I have never seen the name of the former spelled Bridgid, as my critic writes it in her letter of March 6.

REV. JOSEPH B. CODE.

THE SEMINAR IN MEXICO

New York, N. Y.

TO the Editor: May I call the attention of your readers to the Seventh Seminar in Mexico scheduled to meet in Mexico City, July 3 to 23?

The Seminar in Mexico is a "coöperative study of Mexican life and culture." Its membership is open to people who have an interest in international relations and who have a genuine desire to understand the Mexican people. The three weeks' program of the seminar includes lectures, round-table conferences and field trips.

The lectures, given by authorities in Mexico, present various phases of Mexican life in the fields of education, art, international relations, economics, music, folk-lore, sociology and government. Among the leaders who will lecture before the seminar are Moises Saenz, Carlos Chavez, Ramon Beteta, Diego Rivera and Rafael Ramirez.

The round tables give small groups the opportunity to study and discuss some subject in their particular field of interest. The leaders and their subjects in this year's session include Judge Florence E. Allen on International Relations, Dr. Ernest Gruening on Economics, Count René d'Harnoncourt on Arts and Crafts, Dr. Charles W. Hackett on the History of Mexico, Miss Elizabeth Wallace on Latin-American Literature. Of special interest this year will be the round table on Archaeology led by Dr. Frans Blom. Among other subjects, this group will study the recent discoveries made at Monte Alban and at the close of the seminar a trip will be made to Oaxaca to study the pyramids themselves.

Field trips will be made to Puebla, Oaxtepec, Xochimilco, Cuautla, Cuernavaca and Taxco where members of the seminar will be guests at the *casa* of the committee. The object of these trips is to visualize the historical background, to see the schools at work and to understand the indigenous culture of Mexico.

Mexico is an excellent place for a vacation. The summer is cool and the country affords many tempting opportunities. Inquiries and applications should be addressed to:

HUBERT C. HERRING,
Committee on Cultural Relations with Latin America,
112 East 19th Street, New York City.

JEWS AND CHRISTIANS COOPERATING

New York, N. Y.

TO the Editor: Having read in a recent number of your paper, that you first suggested the seminar about to be held in Washington, D. C., in the interest of good-will among the various religions, I wish to extend my felicitations and good wishes for the hoped-for results.

I am greatly interested in that movement and desire to inform you that the most prolific source of ill-will is the practice of employers requiring applicants for work to state their religion on an application blank, furnished for the purpose. It is the secret method of corporations and individuals for carrying out their policy of bigotry in a free country. Corporations are the chief offenders, and being creatures of the state, I suggest that they be prohibited by law from continuing their practices in this regard, and trust you will bring this to the attention of your colleagues, and, if agreeable to you, have the seminar recommend the enactment of laws to cover this question, by prohibiting any employer requiring him or her to state his or her religion when seeking employment, with heavy penalties for violations, etc. A bill embodying this idea has been recently before the legislature regarding school teachers. I have brought this to the attention of United States Senator Wagner and other members of Congress. State legislatures are the proper places for this work, and I trust you will see the benefits of such legislation and advocate it.

H. JANDORF.

NEW ROADS

Dayton, Ohio.

TO the Editor: In one of your editorials of March 16 you say that "it has become somewhat fashionable in some circles to curse the automobile." Perhaps it may be fashionable with some, but I believe that you greatly underestimate the strength and sincerity of that element in America that insists that it (although not intrinsically evil) has become one of the greatest plagues that have ever assailed us. I have heard it said that there are some that have felt that they were almost willing to be crucified upside down and skinned alive if thereby they could rid the country of automobiles.

I am not confounding use with misuse, for I myself am a rabid anti-prohibitionist, yet I feel that when the misuse of a thing reaches a certain point, the only remedy is restriction to the point of abolition. I of course realize that the automoblie has come to stay. However, until proper legislation looking toward the elimination of the manifold abuses connected with the operation of automobiles is adopted and enforced, the motor industry can expect more difficulties than its more or less complacent executives are so far apparently prepared to meet.

CLARENCE F. BURKHARDT.

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BOOKS

Whither Germany?

The Germans: An Inquiry and an Estimate, by George N. Shuster. New York: The Dial Press. $3.00.

MR. SHUSTER started out for this venture in Germany in a truly German manner. Twelve years he spent in studying the Germans from their books. He familiarized himself with their history, their literature, their artistic, social and economic problems. And then he went across to undertake a comprehensive survey on the spot, equipped with an ample knowledge of the facts, but also provided with a good portion of that sense of humor which is so distinctive a trait of the American national character as contrasted to the European, that sense of humor which Dr. Fulton J. Sheen defined in a recent lecture as the power "to see God through things."

Thus Mr. Shuster investigated Germany. He did a thorough job. Here, for once, is a friendly observer of Teutonic life, one who is trained for his task, who has kept enough at a distance from the patient not to be misled by mere human sympathies or antipathies in his diagnosis, but also one who felt his responsibility in overcoming deep-rooted prejudices and misapprehensions. The result is a cross-section of present-day Germany which is most comprehensive, thoroughly fair and fully enlightening as to the real status of German mentality. I do not hestitate to call this book a masterpiece. Mr. Shuster has done for Germany what James Bryce has done for the United States.

"Germany is rather difficult to see," says Mr. Shuster in his Foreword, and he adds that "the principle of German unity is diversity." True enough. Hegel once meant the same thing when he affirmed that Germany is a striking example of what a nation ought to be and is not. But Mr. Shuster succeeds in seeing through this maze of German contradictions with astonishing skill. What a delightful chapter is that first one headed "A.B.C. of Germany"! Mr. Shuster has the facts at his fingertips. In a fluid exposition distinguished by what the French would most complimentarily call *soigné,* he presents a picture full of color and life. Here indeed we have an analysis of the German mind which challenges the records of both Julius Langbehn and Madame de Staël.

Many a reader may find it debatable whether the German intellect is primarily eclectic. One may question the justification of a contraposition of Kant and Descartes (there is a Fichte, too, and a Hegel and a Schelling, and, after all, positivism is an autochthonous French creation) and wonder whether "overexpressiveness" and "sentimentality" are exclusively German characteristics. However, these are subordinate reservations since Mr. Shuster has actually come down to the fundamentals of the German enigma. He finds it necessary for his purpose to tell the Germans a number of unpleasant truths, without fear of being contradicted. Often he depicts an intricate situation with one expressive sentence which stands for a whole elaborate analysis. Here is the one I like best: "The difference between a German policeman and a French gendarme is that the second knows when not to enforce a rule." The German's answer would probably be that he wants his policemen to know when to enforce the rules and that orders are orders. Such pointed definitions are most helpful at the same time to make us face the realities. It can be seen clearly from what Mr. Shuster explains that the quest for order and authority constitutes a fundamental trend in the German soul. But the author is right when he expresses his satisfaction at seeing "some of the older German woodenness and mere discipline going by the boards."

Mr. Shuster has set out with a conviction that "the new world must rediscover the old" and he has proven himself a fearless and fair investigator. Masterful are the chapters where he compares the old with the new German régime. He shows no patience with the "foolish pride, the unslacked commandeering and the kaiser's psychopathic theatricals" of prewar times. But recognizing the faults of the old régime does not prevent him from claiming right and justice for the present generation. What better explanation of the situation the world is facing in Germany today could be given than this: "Six million young Germans will hardly walk about perennially with penitential faces because an Allied Commission, inspired by diverse hungers and thirsts, decided in 1919 that the kaiser had started all the shooting out of sheer murderous ambition. To expect them to look at the contour of contemporary Europe with a beaming smile of satisfaction is to conduct oneself with considerable naïveté."

What, then, does Mr. Shuster expect will happen? He is careful not to attempt any definite conclusions. Discussing modern German literature he says: "In a year or two, all may be changed." This applies, of course, to the book as a whole. Germany is in a stage of transition. Whither she will go, no one dare say at this present moment. Nevertheless Mr. Shuster's book goes far toward procuring the badly needed better understanding of a country which enjoys the unpleasant distinction of being more thoroughly misunderstood than any other in the Western civilized world. One must hope for a German translation, since it would be to the distinct advantage especially of the younger generation in Germany to have this mirror from America held up to them for a better scrutiny of their own antecedents and peculiarities as seen by a real friend. But even more readers are to be wished for this book in America. From now on no one who claims the right to discuss German problems can afford to miss reading "The Germans." Soon, if judged by its real merits, it will become the American standard work on Germany.

MAX JORDAN.

A Kensington Childhood

Our Street, by Compton Mackenzie. New York: Doubleday, Doran and Company, Incorporated. $2.00.

"AT LAST a fine deed," cries Ibsen's neurotic heroine, and "At last a fine book," one is tempted to write of Mr. Compton Mackenzie's latest piece of fiction. Half fiction, half autobiography, it is notable in itself, infinitely appealing because it supplies a key to that magical world of London childhood once revealed in "Sinister Street."

The case of the author is surely one of the most puzzling in the annals of the contemporary British novel. The importance of a writer can in part be measured from his influence over his juniors, and Mackenzie's influence up to the war was incontestible. It was responsible for Scott Fitzgerald's interesting collegiate novel, "This Side of Paradise," and for certain elements in the earlier prose of John Dos Passos. But up to that time Mr. Mackenzie had written little else but "Carnival" and "Sinister Street," one of which, at least, deserves to live on the same shelf with Dickens, Henley and the Galsworthy who wrote "Fraternity." Yet since the war the author of "Carnival" has seen fit to produce rubbish like "Rogues and Vagabonds," "Coral," "Fairy Gold" and "Extraordinary Women," which Somerset Maugham in one of his

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novels has cruelly represented as being devoured by bar-maids, and which is indeed (now that Queen Victoria is no more) only suitable for England's large, domestic population. All was then over with the promising young man? Not at all. Like the phoenix rising from his ashes, Mr. Mackenzie had no sooner delivered himself of "Extremes Meet" than he produced the superb Anglican trilogy of slow conversion, and he gave us "Vestal Fire" which is unquestionably one of the most enduringly funny books in the language. A couple of more unnecessary pot-boilers succeeded, and then comes "Our Street." Let him explain, who can, the case of Compton Mackenzie.

One does not attempt to explain either the poignant charm of this book. Written unpretentiously, much as a pre-adolescent boy might write, were he gifted with the beginnings of Mr. Mackenzie's artful style, it completely lacks the overrich excesses of that Keatsian vocabulary which once so delighted us, but which with the years, like the best butter, has worn a little thin. Very naturally Mr. Mackenzie is a romantic as regards his childhood, and the London thereof, and one is sometimes reminded of "Conrad in Search of His Youth" and of Miss Lehmann's "Dusty Answer." He surveys the Kensington of 1931 with the same painful dismay as Peter Ibbetson roaming about Imperial Passy, or any one of us returning to the "Old Chester" of his youth, raped by omnipotent Real Estate. Everyone should read this exquisite book, everyone, that is, who has ever camped in deserted quarries, or heaved bricks at the sightless windows of empty houses, or fled before spirits and ministers of the police in nocturnal graveyards, or served the altar in blazing ritualist churches, making beautiful a dull suburb, or on Sunday eves read *St. Nicholas* and the old *Strand*:

"When on the western window-panes,
The chilly sunset faintly told
Of unmatured green valleys cold . . ."

CUTHBERT WRIGHT.

Mental Hygiene

The Psychology of Character, by Rudolph Allers; translated with an Introduction by E. B. Strauss. New York: The Macmillan Company. $5.00.

THIS volume by Dr. Allers is an outstanding contribution not only in the field of character but also in the field of mental hygiene.

The author is a reader in psychiatry at the University of Vienna. He is uniquely thorough and analytical in his discussion of his points. His analyses are truly profound and he frequently takes the reader back into the philosophic bases of the factor he is considering. Although clearly written and evidencing on every page scholarly background, this book, to be understood, must receive, on the part of the reader, his undivided attention.

Dr. Allers recognizes the contributions of several analytical schools and interprets their significance. He points out the limitations and inconsistencies of these schools in regard to Catholicism.

He discusses a great many, if not most, of the more important psychological entities and mechanisms that we should know about in attempting to understand the conduct or personality of both children and adults. Consequently, it has not been possible for him to discuss any great number of these points in complete detail. However, he leaves the reader with a satisfactory idea of the point he is making and with a realization of the limitations of his discussion.

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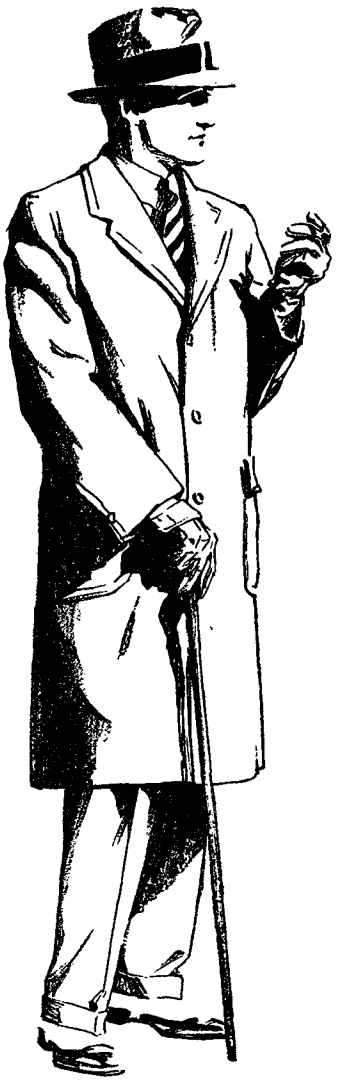

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NEXT WEEK

TIGER BURNING BRIGHT, by J. A. Spence, discloses a few of the considerations that should be kept in mind by the country at large when many shall be amazed at the impressiveness of Tammany's next victory in New York elections in spite of—and partly because of—the Seabury investigation. Mr. Spence's article is both impartial and amusing on a subject that is fraught with strong feelings. . . . ALBERT—SAINT OF SCIENCE, by H. A. Jules-Bois, is a scholarly and delightful biography and estimate of the illustrious Dominican, Albert the Great, recently canonized and raised to the rare dignity of being named a Doctor of the Church. Far from being what his calumniators have described him, a mere magician, Saint Albert is seen to be one of the very founders of modern science. His friendship for and his influence on Saint Thomas is beautifully and justly described in this paper which is of real importance for an intellectual appreciation of the true glory, coupled with true humility, of a saint. . . . WHAT NEXT? by William Everett Cram, is another article in the COMMONWEAL Rural Life Series. It is written by a practical farmer and envisages the life of the farmer of the future if the trend of change in conditions in the last fifty years is maintained. . . . ENTASIS, by Alice Brown, considers the relation of artistry to truth, the creation of a finer reality which is not all bluntness and hard, isolated facts. This is a charmingly and gracefully literary paper with an eye to those subtle proportions that assuage the cribbed and angry mind.

This book has a great deal to recommend it to the clergy, physicians, teachers, psychologists, social workers and parents. It has special merit for Catholics, particularly those who seriously question the analytical method of understanding and guiding children and grown-ups. Dr. Allers proves convincingly that there is no conflict between these methods and Catholic doctrines.

The discussions of sex have unusual merit, for he presents clearly and helpfully the more or less ignored or poorly or wrongly understood factors included in this very important subject.

The style is clear, although the profundity frequently reached makes the reading, at times, a slow process. The type is very satisfactory and all the way through the book one feels the soundness and saneness of the author's presentation of the very important factors involved in mental growth and character development.

FRANK J. O'BRIEN.

A General by Sheer Force

Foch, the Man of Orleans, by B. H. Liddell Hart. Boston: Little, Brown and Company. $4.00.

IN HIS "Foch," the English military commentator and critic, Captain Hart, has employed a direct, lucid style, faintly touched with irony, to tell the story, not alone of Foch the man, but of the emotions and ideas which directed hundreds of thousands of French, British and American troops—oftentimes to needless death. In pre-war years, as lecturer on strategy at the French War College, and a little later as commandant of that institution, Foch imposed his own peculiar view of warfare upon the French army as a whole.

His theory was that victory could come by an immediate offensive, regardless of obstacles, either of armament or men. Surprise, deception, were not in his strategic litany. "Attack, attack, always attack," was Foch's persistent maxim. To him, war was not a contest between soldiers' bodies, but a battle of wills between the opposing commanders. The French army, also, had become so completely committed to this theory that its general staff ignored the real lessons of the Russo-Japanese War. Placing their confidence in the emotional phrases of staff prophets, they based their campaigns upon imperfect estimates of the strength of enemy forces, blind ignorance of enemy tactics, and complete indifference to the mechanistic realities of war.

In August, 1914, Foch was in command of the army corps based on Nancy. Foch's corps advanced to Morhenge, only to be repulsed with staggering losses, as was the whole French offense. German machine-guns had punctured the doctrine of "always attack." The ensuing falling back culminated in the first battle of the Marne. Foch was made commander of a newly created army group, and was sent back to a position near the Marne. The Germans made errors of their own in their advance, and Gallieni was finally able to persuade General Joffre that the time had come for successful counter-attack. Foch's army was in this movement, but its success was not due to Foch; Liddell Hart shows conclusively how insubstantial is the legend of Foch as victor of the Marne.

A little later, Foch was made coördinator between the English and the French armies. To this task he brought his imperious will and his faith in attack at all times and all hazards, regardless of loss of life, or of enemy machine-gun strength. He committed the English to such desperate and fruitless enterprises that British G. H. Q. were appalled at the loss of life.

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But it took Foch many months to learn from experience, a condition true of the army commanders in general. By 1916, Joffre's empty, planless, optimistic offensives and their fearful casualties, together with the total lack of preparation at Verdun, had lost him the confidence of the French Cabinet. In an effort to prop himself upon his military throne, he sacrificed Foch to the wolves of Paris. But Joffre followed this with another disastrous attack, the slaughter whereof was so appalling that Joffre was made a marshal, and kicked upstairs, out of command.

While Foch was in retirement, Nivelle prepared the great disaster of the spring of 1917, another fruitless offensive, another slaughter of the innocent, resulting in widespread mutiny. Nivelle was succeeded by Pétain, a realistic soldier, who understood the poilu's problem, and the actualities of stalemate war. Under him the French armies recovered their morale.

In March, 1918, with the disasters to Gough's Fifth British army, Foch came again to the scene. Sir Douglas Haig, the British commander-in-chief, was desperate for French reinforcements. He encouraged Lloyd George, Milner and other British ministers to have some supreme command set up. After a famous conference at Doullens, Foch was made coördinator. After the next German drive, the terms of his appointment were broadened, and he was accorded the title of commander-in-chief.

Foch still nursed his dreams of the offensive. In June he gathered reserves for a great drive against the Germans. Their own offensive against the Chemin des Dames, however, nipped his in the bud; in the final outcome the result was most advantageous. On July 15, on the broad fields of the Champagne, the Germans undertook their last attack. This time, Pétain forced his subordinates to employ methods of elastic defense against them, the attack collapsed, and effective counter-attack at last became strategically possible.

By now Foch had finally learned that it took more than a phrase to win a war. The casualty lists had convinced him that no one massed attack would bring a break-through; rather, a constant succession of strokes, separately delivered along the line, was preferable. Of the attack in 1914, he wrote: "We then believed that morale alone counted, which is an infantile notion. . . . Victory is won by bits and scraps."

This book of Captain Liddell Hart deserves well of the reading public. It could profitably be studied by all soldiers in command, and in it the general public can find proof that, in the World War, as in other wars, hundreds of thousands of men were needlessly sacrificed to military ideas. To this reviewer, the author seems the greatest living military critic.

GEORGE FORT MILTON.

Good about Ourselves

We Look at the World, by H. S. Kaltenborn. New York: Rae D. Henkle Company. $2.50.

MR. KALTENBORN does not have to be introduced; he is the radio news editor who makes his audience understand the meaning of the news. His book goes by the Kaltenborn plan. He takes our American doings, shows us what they mean and illustrates them by the sterling work some of our solid citizens have done abroad without publicity agents.

He grants us full right to pride in a lot of things; "Civis Romanus sum!" has a sane and sober meaning to him, and he is right. There is a true parallel with Rome. They and we began as the political and social experiment of a particular people, and, like them, we have developed into an experiment in

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the evolution of the whole human race. That thought is a splendid antidote to the "fatigue poisons" from which we are suffering now—in reaction partly to the strain of those things we have done truly well; partly to inability to assimilate things we have attempted without definite plan or understanding, just because we could. "Civis Romani" however, were strong as long as they remembered who they were. When they forgot, Rome perished.

Not "one and a half centuries of political liberty have made America free in spirit." It was in the first half of our three centuries that we made our world safe for democracy, against all things but democracy itself; it was that made it possible for Europeans to "think of the United States as the place where thousands of their countrymen have sought and found comfort and happiness." It is good to have a sound and healthy-minded man like Mr. Kaltenborn remind us of that.

WILLIAM FRANKLIN SANDS.

Germany's Hero

Hindenburg at Home: An Intimate Biography, by Helene Nostitz von Hindenburg. New York: Duffield and Green. $2.00.

NONE since Prince Bismarck has loomed so large on the German horizon as Hindenburg. This book is a charming, though somewhat sketchy, portrait painted from the human angle instead of the professional biographer's brush. It should serve well the purpose of acquainting the American public with the qualities of Germany's strong man.

Warrior in 1866, 1870 and 1914, he hated war. To him it is only an "instrument whereby peace can be defended and assured." In 1911 he retired from military service, and sought a peaceful life at Neudeck, his country estate, but was called by Kaiser Wilhelm when the Russian invasion grew menacing in East Prussia, to assume supreme command on that front. He started for the battlefield within twelve hours. Obedience over everything else!

His familiar rôle in the war was splendid and heroic. The tragic desertions following the bloody and disastrous holocaust were manifold. Ludendorff and many other generals fled the nation, leaving behind a rapidly collapsing army, but Hindenburg remained. Of this he wrote: "In the midst of this widespread military and political confusion the German army lost its inner balance. Many hundreds of thousands of faithful officers and soldiers felt the ground trembling and giving way beneath their feet. I believed that the only alleviation which I could bring about to lessen this burden was for me to take the new road, which the will of my emperor, the love of my country and of the army pointed out to me. I remained at my post." Thus, with customary, laconic simplicity of speech, does he explain his courageous decision to maintain peace by gradual demobilization and thereby to establish order. Only he could have succeeded in holding the millions of embittered warriors in those troublous times. He understood his men and had implicit faith in them and they trusted and loved him.

Baroness von Hindenburg has successfully endeavored to portray the human side of her uncle—steadfast and unchangeable in habit, but simple and affectionate of nature. The chief fault to be found with this slender volume is its brevity, for every moment of it is delightful and entertaining. In style it is refreshingly simple. It leaves the reader with the comforting reflection that there are still very great men in the world, and that Hindenburg is one of the noblest of them.

JOSEPH J. O'DONOHUE.

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Briefer Mention

The Running Footman, by John Owen. New York: The Macmillan Company. $2.00.

IT IS to be hoped that this book will repeat here its extraordinary success among English critics. There is room in this country as well as abroad for the novel whose human values are both simple and deep, whose human story, if unalterably tragic, is delicately and poetically told. Against the brutal background of late eighteenth-century England, when lord and squire enjoyed that last inhuman hardening of privilege which prefaced its loss, and the faintest stirrings toward social justice were punished with a savagery that has become classic, Mr. Owen draws the figure of John Deere. John was a rustic, with the humble, uncomplicated mind of his class and the high soul of an immortally faithful lover. It was his office to run before the four plunging horses of my lord's carriage, to mark my lord's state and herald his coming; to run to London by fifty-mile stages, if my lord was in a hurry, by thirty-mile stages if my lord would take his ease; to run till his face showed death, for the bestialized louts who were his fellow servants to joke about, till he spat blood and could not sleep at night because of his pounding heart; and then to run on after that till he died. So appalling are the moral and social facts with which Mr. Owen must deal that one cannot too much admire his triumph in not letting them deflect him from the outline of John's personal story. For if it was John's work to run till he died, it was his destiny to fall in love above himself, with a hopelessness so complete that it was not, in the ordinary sense, unhappy; to live in the enchantment of his revelation, which Mr. Owen beautifully expresses in terms of the simple boy's mind; and to make his last gruelling and incredible run of his own election, for his lady's sake. It is a remarkable book, definitely above even the typical good novel of the day.

Without Cherry Blossom, by Panteleimon Romanof. New York: Charles Scribner's Sons. $2.50.

THIS handful of short stories, by the author of the much-talked-of novel, "Three Pairs of Silk Stockings," leaves an impression of tentativeness and uncertainty. The material is drawn from society under the Soviets, and deals without exception with the effect of the new moral usages and license on the relations of men and women. The author's disinterestedness is manifest—he is honestly trying to reach a conclusion from his various cases—but it seems to be his individual limitation not to be aware of the roots of morality in religion: not to be aware of religion at all. Hence all his probings are wasted in the surface soil of taste, temperament and custom. In certain of the stories—"Sorrow," "Letters of a Woman," "The Apparition"—the middle-aged people who have survived into the present dispensation are shown as divided between the old moral habit (with the accent on the substantive, not the modifier) and the troubling new freedom. The remaining stories are of Russia's youth: the instinctively pure girl forced into a casual liaison by the derision of her promiscuous friends, and justified in her own eyes because she bears a child; the scornful vixen subdued by the unexpected anger of a rejected weakling; the plain little bluestocking whose lofty sentiments and long-winded elucidations alienate her only lover. The psychological patterns are more or less familiar, in spite of the change in moral atmosphere; the penetration and humor shown by the author are considerable; and there are no conclusions, to repeat, because the premises do not permit of any.

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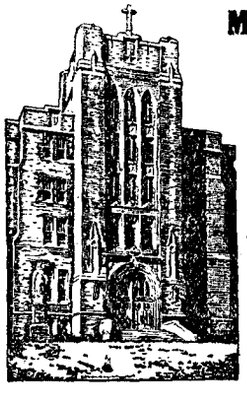

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Mary's Neck, by Booth Tarkington. New York: Doubleday, Doran and Company, Incorporated. $2.00.

QUIETLY written, and with only the most rudimentary plot, which author and readers alike keep forgetting, "Mary's Neck" contains its full share of the keen Tarkington social observation, and the underivative, flavorful Tarkington humor. It is the glory of the great Hoosier novelist that he loves his people. Recording their social pretensions and emotional gaucheries unfalteringly, he yet feels for them all a tenderness not at all qualified by his amusement, and the relishing pride of a Rotarian. He loves not only native Indianians like the Massey family here, whose mild adventures at the Down East summer colony of Mary's Neck form the backbone of the novel; he also loves those equally (at least) authentic, though weirdly different, Americans who are indigenous to Mary's Neck, and who maintain a cabal of silence, superiority and Yankee-horse-trader sense in the selling of antiques, against the summer invaders. The leisurely tale of how Mr. Massey, indulgent, shrewd and simple, and Mrs. Massey, socially restless but domestically devoted, watch the exploits of their pretty daughters, Enid and Clarissa, among the other young of the colony, is constantly enriched by this contrast of local types. Mr. Massey's conversations with his gardener are alone worth the price of the book. It is in line with this fine artist's sound and hearty social philosophy that Down Easterner and Middle Westerner are neighbors in spirit at the end of the story.

The Tragedy of X, by Barnaby Ross. New York: The Viking Press. $2.00.

THE PUBLISHERS announce that "The Tragedy of X," their first detective novel, is the fruit of seven years' search for an example of this type of fiction "so completely satisfactory that it would rival the best that is being written today." Their pride seems justified, on the whole. Drury Lane, the retired actor who comes from his show place up the Hudson to guide the New York police in solving an unusual series of crimes, is something new in amateur detectives. He does not, perhaps, show that quality of the arrestingly original, that suggestion of imaginative abundance, which make Sherlock Holmes and Father Brown such genuine literary creations, but he is a good second, with powers of ratiocination that even they would respect, one feels, and an innocent tendency to dramatize himself in the grand manner that adds to the reader's sense of his humanness. The author has a good deal of ingenuity in devising mystery and postponing solution, and he writes with a welcome touch of distinction.

CONTRIBUTORS

CLEMENT J. FREUND is associated with the Falk Corporation of Milwaukee, Wis.

REV. P. JOY, S.J., is professor of theology at the Regional Seminary, Aberdeen, Hong Kong, and South China regional correspondent for *Fides*.

GEOFFREY JOHNSON is an English poet residing in Ely.

LAWRENCE MAYNARD GRAY is a student of Oriental languages and professor in St. John's College, Garrison, N. Y.

ALEX W. SPENCE, a lawyer of Dallas, Tex., is a member of the Southern Commission on the Study of Lynching.

STUART D. GOULDING is a New York journalist now engaged in editing specialty publications.

PADRAIC COLUM, an Irish poet, is the author of many books of which the latest are "Orpheus," "Old Pastures" and "Cross Roads in Ireland."

THEODORE MAYNARD is an English poet and critic residing in America. He is the author of "Exile," "The Book of Modern Catholic Verse" and "The Book of Modern Catholic Prose."

MAX JORDAN, well-known former Washington correspondent, is one of THE COMMONWEAL correspondents abroad.

CUTHBERT WRIGHT is an author and literary critic.

FRANK J. O'BRIEN, M.D., is assistant director of the Bureau of Child Guidance of the Board of Education.

GORGE FORT MILTON is the editor of the Chattanooga *News*, Tennessee.

WILLIAM FRANKLIN SANDS, formerly in the American diplomatic service, is an authority on international affairs.

JOSEPH J. O'DONOHUE is a new contributor to THE COMMONWEAL.

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